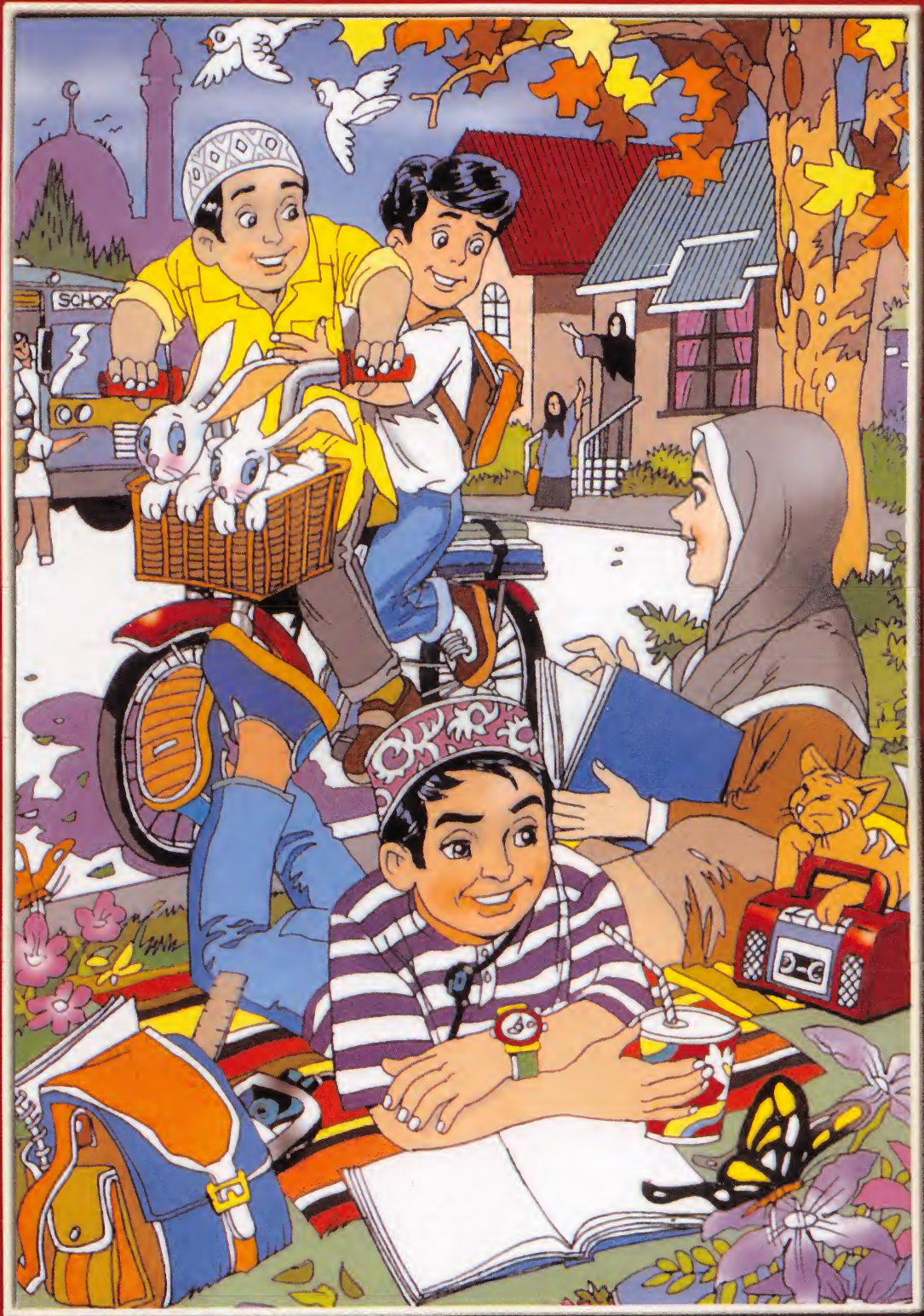


Basics of Islam

Safia Iqbal



PART 6



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Basics of Islam

A TEXT-BOOK OF ISLAMIC STUDIES

PART 6



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Principal

The Scholar School

New Delhi

Al Asr Publications

India

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PREFACE

This series presents a study of Islam in an attractive, comprehensive way. Islamic studies must enable the student to view Islam in all its aspects and accept it as a way of life; and that is what this series does. Through it he/she observes the impact of Islam on life as a whole and does not confine it to just a limited study of Islamic jurisprudence only.

The book guides the student in the various activities of his little world at school, at home and in the environment around him. A complete guide to correct behaviour and etiquette in the various stages and fields of life, this series moulds the student's attitude and becomes his trusted companion through his school and college days, the transitional and delicate period of his teens and in life's winter too.

It not only presents the do's and don't but also refines the habits and manners, creating a rich and endearing personality. It is an invaluable teaching aid for teachers and parents too. The success of this book depends considerably on the teacher's ability to discuss in depth each concept with the student and ensure that he/she not only understands it but also accepts it and implements it. The process of learning includes knowing, understanding, accepting and doing or implementing a concept. The spirit and message of each new fact must permeate the student's personality and form his attitude and must also go into his daily life by turning that concept into action. The teacher must, through her follow-up interaction, insist on this to draw the maximum benefit from the book. She/He must turn each lesson into an informal, heart to heart talk, appealing to the conscience and avoiding a formal question-answer session.

A sure key to success, this series, in a graded form and in the student's own vocabulary, is a complete course in grooming and etiquette.

New Delhi
February 2002

Safia Iqbal

Publisher's Note

The past century has seen rich works providing literature in the traditional form. The style and presentation of such books varied with the needs of the times. But now a new generation has grown up in an electronic and computerised world, and the time seemed ripe to introduce new blood into the book-world. There is a lack of books today which could contact the younger generation in a modern context and tone and present the demands of time in the required form. Accordingly, Al Asr publications has taken on the task of preparing and publishing up to date books streamlined to prepare an unbiased and responsible citizen. We are also planning to bring out books on varied subjects which can be of interest to the common reader.

A special wing is devoted especially for the preparation of text books for schools right from the Nursery level to the Senior Secondary level. We publish educational book and socially relevant books too. We will appreciate criticism and suggestions coming In from- any direction. Strenuous efforts are made to constantly enhance the value of the contents of each publication, a policy which will be pursued persistently.

February 2002

Al - Asr Publications.

TO THE ISLAMIC STUDIES TEACHER

Dear Teacher,

Assalamualaikum.

You have the important role to make this subject a popular success with the students. The teacher's job is not just to transfer printed pages to the child but to transfer them in a particular fashion. It is challenging and rewarding. No other job gives so much job-satisfaction as teaching a child, for you can see the results of your efforts immediately unfolding in the child. You don't have to wait for results as in other jobs. The changes moving like currents in the child along with your teaching are exciting and rewarding for the teacher.

The teaching of Islamic Studies as a regular subject in schools and colleges, is most important in a person's education. The need for drawing up fresh books in the subject to suit modern schools and students, is unquestionable. Since years, it was being felt that there was something basically wrong with the method of our religious teaching. The existing text-books in Islamic Studies and Theology stress more on rituals and jurisprudence (*Fiqh*). The importance of these, of course, cannot be denied. They are necessary but at the right stage. Stress must first be laid on morals and a change of heart. We all agree that Islam is not a religion of rituals but it is a complete way of life. Therefore, this must be reflected in our religious teaching.

The purpose of education is actually to develop, guide, direct and channelise a child's powers and instincts, talents and emotions in the right direction and to form an attitude in him. The purpose of Islamic teaching is not just to convey knowledge on Islam and Islamic history but to tune the child's natural powers, instincts, talents and emotions along Islamic lines and values.

Now, let us see how the Quran and the Sunnah guide us in this matter of methodology of Islamic teaching. All the earlier Surahs revealed in Makkah initially dealt in simple, short and effective words with morals, basics, *Tauheed*, *Aakhirah*, *Risalah*, *Honesty*. God-consciousness, kindness, treatment of the poor and orphans, etc. The hearts and minds were influenced and changed first. The emotions were moved first. The basic beliefs were set right first. All the commands relating to rules, number of *salat*, *fasting*, *Haj*, *Eid-salat*, *Hejab*, wine-prohibition, *zakat*, *tayammum*, succession laws, war-rules, etc., were given in the Madinite Surahs mostly. Here lies the clue for us too in the method of religious teaching. The Prophet (S.A.W.) too first changed the hearts and minds of people. Only when this was done, did he introduce them to the details.

You too must follow this method to be successful. Do not expect to teach the child the entire Islamic knowledge, history, *fiqh* or Quran commentary and its meanings in the few years of his life at school. Your job is to change, move and affect his heart and mind about basic beliefs like *Tauheed*, a deep awareness of *Aakhirah* as a reality and a deep attachment for *Risalah*. Your job is to form an attitude. When the growing student feels the zeal and flame of *Iman* — burning inside him, he will himself search out advanced details of Islamic Studies and steps into higher zones of knowledge even after school. When he does this you are successful. For the present, your work is to kindle the fire of curiosity and satisfy it by lighting the flame of *Iman*, forming a basic attitude of values and giving him a practical understanding of *Tauheed*, *Aakhirah* and *Risalah* and good habits.

Now, a few tips on the actual teaching of Islamic studies as a special subject will, we hope, prove most helpful to you in the classroom.

1. Islamic Studies, as a subject, is not meant to memorize facts as in other subjects but the aim is to affect and influence the heart, mind and personality. Hence, the subject being different from others, its approach and teaching-method too must be different. The Islamic Studies (or say I.S. for convenience) period must be a welcome period for the children. You must see that the usual question-answer-notebook- atmosphere is not there. There must be a relaxed atmosphere in the class and the students must sit in a free and relaxed manner. This does not mean that it must be a period of fun. However, the students must feel - "Oh"! This is the best period. No burden, no written work, no pressure."

Remember again, the purpose is to move the students' hearts and to address their minds. The personality change will then follow automatically and their inclinations will naturally flow towards desired ends.

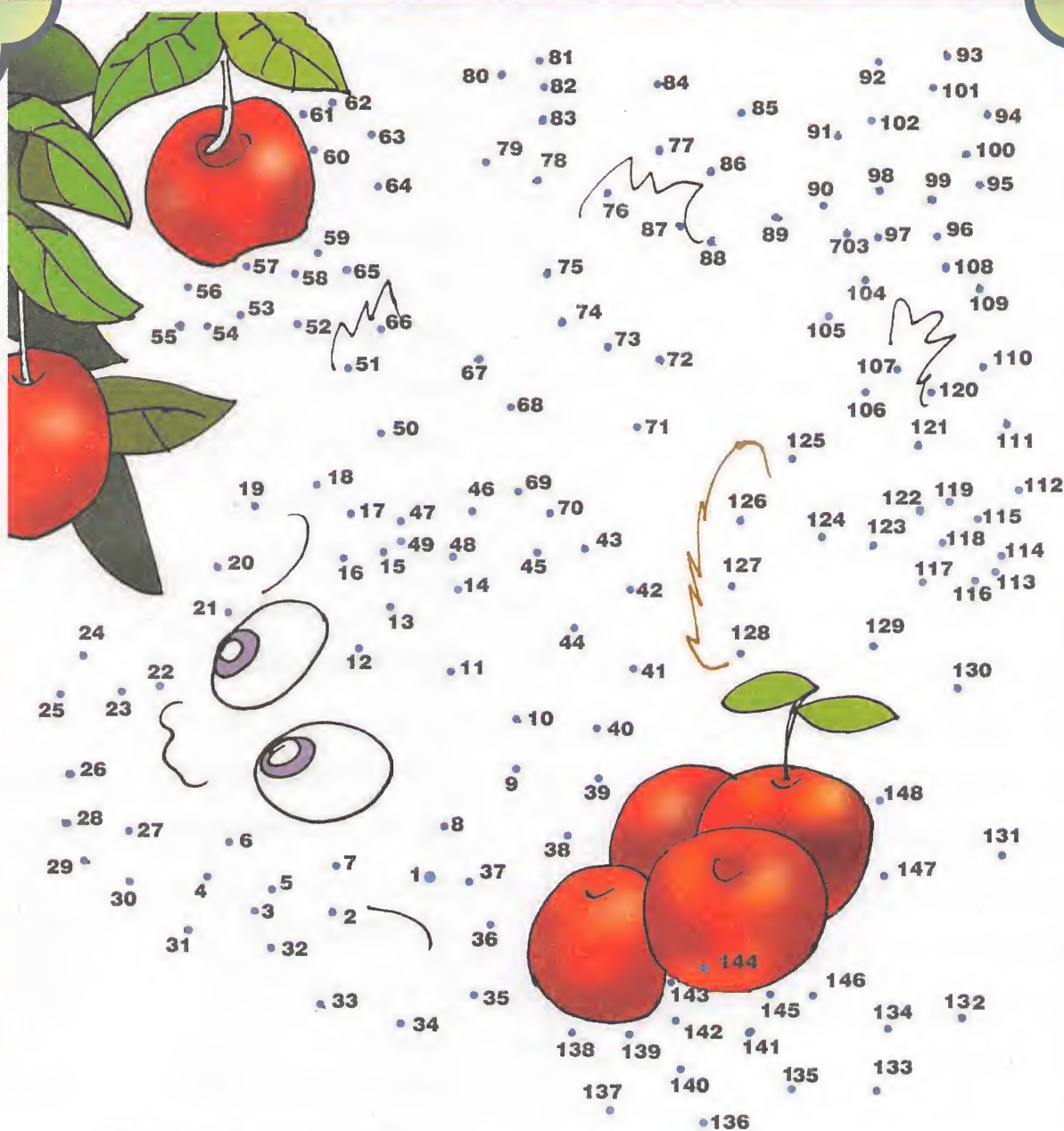
2. The I.S. period must be associated with pleasant things. What is more pleasing to a child than the recess? The I.S. period must be preferably kept before the lunch break when the children associate it with the recess.
3. There must be no note books or written work in any class at all. The subject must be taught and studied orally.
4. Examinations in the subject must be oral upto Std. IV but written from Std. V onwards. The question and answers under the title 'Can you remember' must constitute 95 per cent of the examination paper. The stories under the title of 'Morals' are only for discussion and not for examinations.
5. Teaching method:

- A. Introduce and explain the title and main concept of the lesson briefly in 3 minutes.
 - B. This should be followed by reading of the lesson by the teacher in Std. I to IV and by the students, in turns from Std. V onwards.
 - C. Give the meaning of difficult words in between the reading.
 - D. Explain briefly after one or two paragraphs.
 - E. Senior students above Std. V must not be disturbed or interrupted often with long explanations while the reading is going on as they must be allowed to absorb the ideas of the text freely.
 - F. After the reading, discuss the questions and answers under 'Can you Remember'? These are for memorization.
 - G. The moral at the end of each lesson must be read by the teacher and explained by her in classes below Std. V. The same can be read by the students of Std. V onwards but explained by the teacher.
 - H. An important point in connection with the question asked at the end of each moral story: Leave it to the class to answer it. Give 2 minutes of silence for the students to think up an answer. Then, when the students give their answers, tactfully guide the class on to the correct answer by questions and remarks. There can be many right answers to a question at the end of these moral stories. But the correct answer is that which is related to the title or main concept of the lesson. In the end, give the correct answer related to the main concept of the lesson. For example, if the lesson is on 'Kindness', the answer to each moral in that lesson must be related to kindness.
6. Follow up the text ideas in the class latter too by reminding the children lovingly of a good habit or idea mentioned in the book if a child is found doing something undesirable. Honesty, if taught in the book, must be insisted upon in the class too. Etiquette which is taught in the book, must be implemented in the class too. Trust and faith in Allah, belief in the Prophets and angels must be strengthened by remarks about them later too very practically. For example, if a child lies or steals, ask her: "Does not Allah see you? What will you tell the Prophet (S.A.W.) about this action when you meet him at *Kausar*" Relate the 3 concepts of *Tauheed*, *Aakhirah* and *Risalah* to practical life thus.
 7. Very important is the point that — you must relate good values with pleasant experiences and joy, and bad values and concepts like *Halal*, *hasanat*, good deeds, sacrifice, heaven, salat, fasting, honesty, etc., these must be accompanied by smiles, expression of joy, mention of toffees, hobbies, picnics, excitement, games, praise and love for those who are good. But, when *haram* ways, *hell*, *sins*, *Shirk*, bad manners, cheating, lying, love of the world are explained, these must be accompanied by and associated by unpleasantness, disgust, hate, pain, sense of loss, mention of punishment and criticism of sinners. Express clearly that the good ones are loved and the bad ones are hated by everyone. Thus, the child will retain for life an association of bad deeds with bitterness and good deeds with happiness and peace.
 8. In order to be successful in teaching Islamic Studies, you must first practice the ideas presented in the lessons and be a God-fearing and pious Muslim. Only then will your words have the desired effect on the students. In other words, you will have to alter your life first to match what you teach if you are to alter the children's lives.
 9. One-third of the last lesson (Understanding the Quran) must be taught in every term. The lesson must be spread out over the periods.
 10. In the beginning of every period daily 5 minutes must be spent on this last lesson. Only two Arabic words must be put up, one by one, on the black-board in **BOLD** letters with Urdu or English translation and must be repeated for 5 minutes to register the words and meanings. The usual planned lesson may then be taught after that.
 11. The Quranic verses in the book must be recited clearly by the teacher and then by the students.
 12. Please use simple language while explaining the meaning of the Quranic verses and *hadees*.
 13. Many things like *Duas* and *Suras* are for memorization BUT these should be memorized after their meaning and central idea has been explained fully and simply.
 14. The main purpose of Islamic studies is to make the children practising Muslims. So, discuss with them how to apply Islamic teachings to everyday life. EXPLAIN how you yourself apply these teachings in daily life. This will guide them and will give them an example as to how to practice Islam in deeds.

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JOIN THE DOTS



Yum yum!

Somebody is having fun in an apple orchard. He is going from tree to tree selecting the reddest and the ripest apples. Join the dots and find out who is enjoying himself.

1. YOUR THIRD LETTER

The Scholar School,
A.F.E., Okhla,
New Delhi - 25.
17th July, 2001



Dear Children,

Assalamualaikum,

I hope you are well. *Alhamdulillah*, I too am fine. It is so nice to meet you after such a long time. I think you will get this letter at the time of *Eid-ul-Fitr*. I wish you all a very happy *Eid*. *Eid-Mubarak* to all of you boys and girls.

Eid is a day which unites us. We meet each other in the morning for *Eid-salat* at the *Eid-gah*. This time, when I went to the *Eid-gah* (*Eid-musallah*) for *Eid-salat*, I was so happy to see girls and women there in large numbers. In our country, women don't go for *Eid-salat* but the Prophet (S.A.W.) had ordered the women to go for *Eid-salat* and share the supplications (*dua*) and Allah's blessings. A woman asked the Prophet (S.A.W.), "What if any of us does not have the covering cloak?" The Prophet (S.A.W.) replied, "Another woman should lend a cloak to such a woman." The Prophet's words show that women should go for *Eid-salat* and also that they must wear a covering cloak in public.

I do hope that you all also enjoyed the *Eid* day. Now you will ask me how I

spent my *Eid* day. Well, well, it was very cold that day. Before the *Eid-salat*, I paid *Fitra* to the poor. The *Fitra* is a special feature of *Eid*. We give this to the needy persons so that they too can spend *Eid* well. The Prophet (S.A.W.) has ordered that every man and woman, young and old should give one *SA* of dates or barley to the poor before the *Eid-salat*. Today, one *SA* is equal to weight of about 1 kilo 110 grams. We can even pay an equal quantity of flour, wheat, rice, barley, other foods or an equivalent amount of money as *Fitra*.

A day before *Eid*, eight of our friends got together and put together some money and bought many nice quilts. We distributed these quilts among the poor. among the poor.

Many people celebrate *Eid* in many ways. Everyone tries to make others happy. I will tell you a story about Abdullah's *Eid*. Abdullah was a little boy and had a lovely sister named Saba. As *Eid* approached, both of them planned to give each other a gift but they kept it a secret. They did not tell each other about it.

Abdullah knew that his little sister had wanted a nice little glass box to keep her beautiful white pen which she had received as a prize in her school. But, Abdullah did not have money to buy that box.

He got an idea. In his spare time, he began making beautiful small objects. He was good at handicraft. He made beautiful objects and he sold them to the people. He also gave tuitions to another child. He worked hard and slowly collected money to buy the box. Everyday, as he returned after giving tuitions, he passed by the shop where the box was kept in the show-case.

Saba also prepared her *Eid* gift for her brother secretly. She wanted to give him a beautiful large book. She knew that he needed it very much but could not buy as he did not have enough money.

A day before *Eid*, on the last day of Ramadan, Abdullah joyfully brought home the beautiful glass case and hid it in his cupboard. Next day, it was 1st *Shawwal*. At last, *Eid* was here. After the *Eid-salat*, Abdullah greeted his sister and gave her the beautiful box. She was delighted to see it. She also presented him the lovely, shining book he had always wanted. He jumped up and lovingly touched its pages.

"Oh, the book is so beautiful and so useful." he said. He then said, "Now bring your lovely prize, that white pen, and keep it in this glass box."

Saba bent her head silently. Abdullah asked, "What is the matter? You valued your prize so much. Now, go and bring it."

Saba replied quietly, "I sold the pen to buy the book for you."

"What!" said Abdullah. "It was not an ordinary pen. It was your prize and a sweet memory of your school days."

A tear rolled down Saba's eyes as she smiled at her dear brother. Her brother also smiled.

She asked, "How did you buy this glass case for me?" He told her about her handicraft objects and the tuitions he gave. Both of them smiled happily with tears in their eyes.

Dear children! What a lovely *Eid* Abdullah and Saba spent. We really enjoy more by making others happy and by sharing our joys with others.

And now I will end my letter with a bit of news. You know, there are radio waves in the air all around us. They are like a video- camera and recorder. They record and preserve every single sound, picture and movement we make every moment. And they have been recording all this since thousands and thousands of years. Scientists now believe they can retrieve (take back) the sounds and pictures of past peoples and hope to hear and see them on T.V.

Yes, Dear children, these radio waves and satellites in the atmosphere around our planet are the giant open-book which records all our deeds, sounds and images. Nothing escapes from this book. It is our "*Aamaal-nama*" or book of deeds. Allah will show all our deeds and works of life from this huge book in *Aakhirah* before everyone. This is not impossible. Do we not see and hear sounds and pictures of people long dead, on the T.V. and video? Let us all hope that the recorded films of our life shown on Doomsday before the whole world, will be clean and beautiful.

I hope that you are studying well. Now, you will be studying in higher classes. You have to work hard in studies. The secret of passing with good marks is: Daily studies. Those boys and girls who study on the last day before the examinations, can never do well and may even fail someday.

I will tell you my secret of getting good marks. Study at least one hour daily on your own. Do not take tuitions. Solve 3 sums daily in your private practice book. Write your answers in your own words again in a separate practice book. Never cram answers. It is dangerous because if you forget one word, you will forget the whole answer but if you have understood it well, you will not forget. Write your answers in your special style. And, you must always write on your own because you are special and important. Remember, practice makes a man perfect. So, read your answers again and again. Do lots of sums and you will

enjoy them. Every time you solve a sum, you will feel that you have made a great victory, and you will feel a deep sense of happiness.

Now, tell me. Which is the most popular game in your city? Which game do you like? When are you going for your picnic? Which new friend have you made? What is your hobby? What do you do in your spare time? I am eager to know all this. Write to me soon in your fair book.

I have sent chocolates for all of you. Write to me if you have received them through your teacher.

Wassalaam,

Your friend,

Aunt Ayesha

Aunt Ayesha



Children from Oman

2. HOTLINE



There is a direct telephone link between the heads of countries. Nobody can listen in to their conversation. The Heads (Presidents and Prime Ministers) do not need an operator to connect their phone-call. They can talk directly on their own special telephone set without anyone connecting them in between. Such a telephone line is called a HOTLINE.

Do you know that you too have a hotline with the Head of the world: Allah. You can talk directly with the Greatest King. We do not need an operator, a minister or a priest to connect you with HIM.

How lucky we all are! Just raise your hands in supplication or '*Dua*', and you can talk directly to Allah. Just offer *salat*, and you are in direct contact with Him. Just whisper silently 'Allah' or just call out to Him even without a whisper silently in your heart, and you are on the hotline. He can hear you when you even remember Him or talk to Him at anytime of the day or night, at any place on the road, at home, indoors or outdoors, while you may be standing, walking, sitting or lying down.

Suppose you are standing at the bus-stand, waiting for a bus on a hot day. You silently say a few words in your heart to Allah and ask for His help, asking Him to send a bus soon. The other people waiting at the bus-stop do not hear you but Allah hears you. You may be surprised to see a bus coming round the corner. However, if it does not come, it only means that Allah has heard your call but wants to test you or has reserved something better for you. How easy, how convenient to contact the Greatest Power.

How happy you would feel if you could directly contact the Prime Minister anytime, anywhere silently and secretly! That is not possible. How happy you should be to contact someone greater and more powerful than the Prime Minister. No appointments, no delays, no officers, ministers or priests or conference needed to contact our Loving King and Master. You have a hotline, your direct contact-line with Allah. If you ask a man, a geni, a priest, a minister, a Peer-Baba, a Fakir, a saint, an officer or a stone to link you with Allah, it is wrong. It is '*Shirk*' or polytheism because it means we are attaching partners to Allah. How? When we ask others to connect us with Allah, we think that these others have special powers and are powerful. But, only Allah is Powerful and all men are equal and servants of Allah. But, by thinking that they are powerful, we take them as partners to Allah. And that is wrong and a big sin.

So, dear children, use your hotline freely and independently. Have a direct contact and talk with Allah. Now, say 'Allah' slowly. Have you done so? Now, again stop reading and say something to Him silently and secretly in your heart. Yes, children, you are on the hotline.

Listen to this story. Long ago, there lived a just and good king in Sudan in Africa. He was Yusuf bin Tashfeen. He wore simple, rough clothes and lived simply. Because of his noble qualities, he soon became the king of Spain in Europe. Let us see how he reached Spain for the first time.

One day, he set out with his army in many ships to cross the sea to help the Muslims of Spain. As he and his men sailed slowly on the waves, suddenly a violent storm rose in the sea. His ships were tossed wildly up and down.

The good king Yusuf bin Tashfeen raised his hands and prayed to Allah tearfully in these words, "O Allah! If I'm doing a good thing and if this journey of mine is good for Islam then make these waves peaceful. And, if I'm doing something which will damage Islam then continue Your Divine wish through these waves." Suddenly, the storm stopped. The skies cleared. The waves became peaceful. A pleasant wind carried the king's ships to Spain.

Dear Children! Do you see how the good king was in direct contact with Allah? How nicely he used his hotline! Allah does not like those who do not use this hotline of contact with Allah. He hears and accepts our prayers and helps us if we are good, pure (clean) and sincere in our faith.

CAN YOU REMEMBER?

1. *How can we have direct contact with Allah?*

We can have direct contact with Allah by praying and talking to Him with a sincere heart, anywhere, anytime, without keeping anyone in between.

2. *Do we need to communicate with Allah through a priest, an angel or anyone else?*

No, we do not need to communicate with Allah through anyone. We can contact Allah directly.

3. *Why must we contact Allah directly?*

We must contact Allah directly because this makes Allah happy. Allah is angry with a person who does not contact Him.

4. *What sin do we commit if we do not contact Allah directly and if we pray to dead men, angels, geni or other humans, thinking that they will help us to contact Allah?*

We commit the sin of '*Shirk*' or polytheism by praying to people, angels or anyone else and asking them to get us closer to Allah.

5. *Can praying to others get us closer to Allah?*

No. Praying to others cannot bring us closer to Allah as they have no power to do anything.

6. *Why must we contact Allah often even apart from the compulsory salat?*

We must contact Allah often because He is our Master, and it is best to contact our Master directly and very often.

7. *Is it enough to offer salat to Allah?*

No. It is not enough to offer salat. We must also do good deeds to please Allah as a sign of our loyalty.

MORALS

1. Tariq is a good boy. One day, a man stops him on the roadside and gives him a ring with a green stone fixed in it, saying, "If you wear this ring, your prayers will be accepted." Tariq smiles and walks away. He knows how and when prayers are accepted. The man repeats the same thing to another boy Faisal. Faisal accepts the stone ring for Rs. 50/-. Which sin did Faisal commit? Was Tariq right?
2. Asad tells two friends Asim and Nasir, "If you both fight, you will please that man wearing beads around his neck. Then, if he is pleased, he will get you closer to Allah. That will give you success in the examinations." Asim and Nasir believe Asad and have a bad fight. Which two sins did they commit? Why was Asad wrong?
3. Naseem tells his friends, "I decided long back that I will be a doctor. I don't have to ask my parents or anyone. I don't have to even pray for it. I'll just work hard and become a doctor?" Do you think Naseem is right? Why?



An Afghan girl

3. IMAN MUJMAL

آمَنْتُ بِاللَّهِ كَمَا هُوَ وَ بِأَسْمَائِهِ
وَ صِفَاتِهِ وَ قَبِلْتُ جَمِيعَ أَحْكَامِهِ

Amanto billahi kama howa biasma-ihî wa sifaatihi wa qabilto jamia ahkamihi.

Translation

“I have brought faith in Allah, as He is with his names and his Qualities and I have accepted all his commands.”

Dear Children! Faith or *Iman* means to believe fully in Allah and to accept all his orders. *Iman* or faith is the thing which makes a person a Muslim. So it is very important to understand *Iman* or faith properly. That is why we study it in detail. **Iman Mujmal** tells us that faith means:

- a) To believe in Allah as he is with all his names and qualities.
- b) To obey all His commands.

It is part of our faith to believe in Allah’s names and qualities like Creator, One who gives life, death, food, protection, One who sees, hears, knows, etc. Allah has 99 names and these are all his qualities. For example, **Rahman** and **Raheem** are Allah’s names and also his qualities because He is Kind (**Rahman**) and Merciful (**Raheem**).

In the next lesson. you will read the beautiful names of Allah.

The second part of **Iman Mujmal** is to obey Allah’s commands. This means

we should do what Allah has ordered us to do and we should not do what he has told us not to do. For example, He has ordered us to pray, to fast, to be kind, to be good. So, we should do these things. He has ordered us not to tell lies, to fight, to worship anyone else except him or to steal. So, we should not do these things. You cannot be a Muslim if you do not accept these things.

CAN YOU REMEMBER?

1. *What does Iman Mujmal mean?*

Iman Mujmal means that

- a) We must believe in Allah with his names and qualities, and
- b) We must obey his commands.

2. *What do you understand by Allah's names?*

Allah's names are his qualities.

3. *Recite Iman Mujmal and write it below.*

.....

.....

.....



Ruins of *Qaum-e-Aad*, Saudi Arabia

4. THE BEAUTIFUL NAMES *ASMA-AL-HUSNA*

If you want to make a friend, you first ask his name, don't you? Then, you find out his qualities, whether he is good, honest, just and kind.

If you want to make Allah your Best Friend you must know his names and qualities. Allah's 99 names have been mentioned in the Quran. These names are his qualities. For example one of his names is **Khaaliq** or Creator. He has created every thing and is still creating. So, to create is His quality. Allah's names are beautiful.

The Quran says: **اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى**

Translation:

Allah! There is no God but He! To him belong the most beautiful names.
(20-8)

Prophet Muhammad (S.A.W.) said: "Without doubt, Allah has 99 names. He who remembers them is Jannati (one who goes to heaven)."

All of you have friends. Supposing you forgot your friend's name how bad he would feel.

You must not forget your best friend's names. Prophet Muhammad (S.A.W.) said, "Doubtless, there are 99 names of Allah. He who remembers them, recites them and acts according to them, will enter heaven."



وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ

الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
 الْمُهَيْمِنُ الْحَكِيمُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَلَقُ الْبَرُّ الْمَصُومُ الْغَنِيُّ
 الْقَهَّارُ الْيُوهَا الْإِزَاقُ الْفَحْشَا الْعَبْدُ الْفَضْلُ الْبَطْنُ الْخَفِظُ
 الرَّافِعُ الْمُعْزِ الْمُزِلُّ السَّمِيعُ الْبَصِيرُ الْحَكِيمُ الْعَدْلُ الْظَلِيمُ
 الْخَبِيرُ الْحَالِمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْخَفِظُ
 الْمُقِيتُ الْحَسْبُ الْخَلِيلُ الْيَكْمُ الْقَرِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ
 الْوَرْدُ الْمُجِيدُ الْبَحْثُ الْتَهْدِي الْخَوَّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ
 الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِي الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ
 الْقَيُّومُ الْوَلَدُ الْمَجْدُ الْوَلَدُ الصَّمَدُ الْقَائِي الْمُقْتَدِرُ الْمُفْتَدِ
 الْمُعْزِ الْأَوَّلُ الْآخِرُ الظَّالِمُ الْبَاطِنُ الْوَالِي الْمُتَعَالِي الْبَسُّ
 الْتَوَالِي الْمُنْقَرِ الْعَفْوُ الْإِزْفُ مَالِكُ الْمَلِكِ الْخَلَقُ الْإِكْمَلُ
 الْمُقْسِطُ الْجَامِعُ الْغَنَى الْمَغْنَى الْمَانِعُ الضَّحَا الْفَلَحُ الْبُورُ
 الْهَائِي الْبَدِيعُ الْبَاقِي الْوَالِي الشَّيْدُ الصَّبُورُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah The Most Beneficent The Most Merciful

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

He is Allah: there is no god but He; all the excellent names are for Him.

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|---|--------------------------------|----------------------------|--|---|-------------------------|--|--|
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| | | | | | | | |
| الْقُدُّوسُ | | الْمَلِكُ | | الرَّحِيمُ | | الرَّحْمَنُ | |
| The Holy | | The Sovereign Supreme | | The Dispenser of Grace, The Merciful | | The Most Gracious The Beneficent | |
| الْبَرُّ | الْخَلْقُ | الْمَكِينُ | الْجَبَدُ | الْعَزِيزُ | الْمُهَيِّمُ | الْمُؤْتِي | السَّلَامُ |
| The Maker | The Creator | The Majestic, | The One who Subdues Wrong and Restores Right | The Almighty | The Protector | The Giver of Faith | The Source of Peace |
| الْفُضْلُ | الْعَلَمُ | الْفَتَّاحُ | الْزَّادُ | الْوَهَّابُ | الْقَهَّارُ | الْغَفُورُ | الْمُصَوِّرُ |
| The Grasping, The Holding, The Restrainer | The All Knowing | The Opener, The Revealer | The Provider | The Giver, The Bestower | The Superior Force | The Forgiver | The One Who Shapes all forms & appearances |
| الْحَكِيمُ | الْبَصِيرُ | السَّمِيعُ | الْمَذَلُّ | الْمُبَشِّرُ | الرَّافِعُ | الْمُفْطِنُ | الْبَاطِنُ |
| The Judge | The All-Seeing | The All-Hearing | The Dishonourer The Humiliator | The Honourer | The Exalter | The Abaser | The Extender |
| الْعَلِيُّ | الشَّكُورُ | الْغَفُورُ | الْعَظِيمُ | الْحَاشِئُ | الْجَبَّارُ | اللطيفُ | الْعَدْلُ |
| The Most High, The Sublime | The Responsive to gratitude | The Forgiving | The Limitless | The Forbearing, The Clement | The Aware | The Subtle, The Gentle, The Unfathomable | The Just |
| الْمُجِيبُ | الْقَبِيرُ | الْكَرِيمُ | الْجَلِيلُ | الْحَسِيبُ | الْمُقِيتُ | الْحَقِيقُ | الْكَبِيرُ |
| The Respondent | The Watchful | The Generous, | The Majestic | The Reckoner, The One Who Takes Account | The Sustainer The One | The Protector, The Keeper | The Great |
| الْوَكِيلُ | الْحَقُّ | الشَّهِيدُ | الْبَاقِ | الْمُجِيدُ | الْوَدُّدُ | الْحَكِيمُ | الْوَالِيعُ |
| The Trustee | The Truth | The Witness | The Resurrector | The Glorious | The Loving | The Wise | The Infinite |
| الْمُحْيِي | الْمُعِيدُ | الْمُبْدِي | الْمُحْصِي | الْحَمِيدُ | الْوَلِيُّ | الْمُتِينُ | الْقَوِيُّ |
| The One Who Gives Life | The Restorer | The Originator The Creator | The Calculating, The Accountant | The Worthy of All Praise | The Patron | The Firm, The Steady | The Strong |
| الْقَابِ | الْصَّمَدُ | الْوَحِيدُ | الْمَجْدُ | الْبَاحِثُ | الْقَيُّومُ | الْحَيُّ | الْمُمِيتُ |
| The Powerful | The Eternal Cause of all being | The Unique | The Glorious, The Praised | The Finder, The Worthy | The Eternal Being | The Ever Living | The One Who Gives Death |
| الْوَلِيُّ | الْبَاطِنُ | الظَّاهِرُ | الْآخِرُ | الْأَوَّلُ | الْمُؤَخِّرُ | الْمُعْتَدُ | الْمُقْتَدِرُ |
| The Governor | The Hidden | The Manifest | The Last | The First | The Retarder | The Giver | The Prevailing |
| مَالِكُ الْمُلْكِ | الْبُورِقُ | الْعَفْوُ | الْمُنْقِمُ | الْوَلِيُّ | السَّكَنُ | الْمُعْتَدُ | الْمُعْتَدُ |
| Owner of Sovereignty | The Compassionate | The Pardonor | The Avenger of Evil | The Relenting | The Kind, The Righteous | The High Exalted | |
| الضَّارُّ | الْمَانِعُ | الْمُعْنِي | الْبَاقِي | الْمُجَامِعُ | الْمُقْسِطُ | الْمُتَعَالِي | الْمُتَعَالِي |
| The Distresser | The Withholder | The Enricher | The Self-Sufficient | The Gatherer | The Just, The Fair | Owner of Majestic Beneficence | |
| الصَّبُورُ | الشَّيْدُ | الْوَلِيُّ | الْبَاقِي | الْبَدِيعُ | الْمُهَيِّمُ | النُّورُ | الْبَدِيعُ |
| The Patient | The Guide | The Supreme inheritor | The Everlasting | The Originator | The Guide | The Light | The Profiteer |

CAN YOU REMEMBER?

1. *Why is it important to remember Allah's names?*

It is important to remember Allah's names because His names remind us of His qualities.

2. *What happens when we learn about the qualities of Allah?*

We get to know Allah in a better way and we get closer to Allah when we learn about his qualities just as we understand a person better when we know more about his qualities.

3. *Recite and write 30 names of Allah in order, below*

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.....

.....

4. *Which name is Ism-e-Azam, according to pointers from Hadees?*

Hayyo-Qayyoom.

MORALS

1. Hajra writes the 99 names of Allah on a paper, folds it into a tiny packet and hangs it around her neck.

Fatima tells her that she must learn and understand Allah's names and not hang it around her neck.

Who is right?

2. Hamid is a businessman. He always recites Allah's names but also takes bribes as he is afraid of some people. But, he still recites Allah's name of *Maalik* (Master, Lord). Is he making other people his Lords too? What will you tell him?
3. Danish, a boy of 13, learns Allah's names and tries to understand the meaning of each name. Soon, his life becomes peaceful and happy. He fears nobody except Allah. What do you think of Danish? Why does Danish not fear anyone now after understanding Allah's qualities?

5. IMAN MUFASSAL

آمَنْتُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ
وَ الْيَوْمِ الْآخِرِ وَ الْقَدَرِ خَيْرِهِ وَ
شَرِّهِ مِنَ اللَّهِ تَعَالَى وَ الْبَعْثِ
بَعْدَ الْمَوْتِ حَقٌّ

Amanto billahi wa Mala-ikatihi wa Kutubihi wa Rusulihi wal - yaumil aakhiri wal qadre khairihi wa sharrihi minallahi ta'la wal - ba'se b'adal maut.

Translation:

I have brought faith in Allah, his angels, his books and his messengers and the last day and in the measure the good of it and the evil of it from Allah, the most high, and in raising after death.”

Iman Mufassal or detailed faith tells us about the details of faith and in all the things we should believe in. *Iman Mufassal* means that we must believe in 7 things. They are:

1. To believe in Allah
2. To believe in the angels
3. To believe in the Prophets of Allah
4. To believe in the books of Allah
5. To believe in the Day of *Qiyamat* or Day of Judgement
6. To believe in destiny
7. To believe that we will rise after death.

To be a Muslim, a person must believe in all these 7 parts of faith or *Iman*. Faith means believing. Believing in what?

It means believing in the above seven things.

To believe in Allah means that we must worship and obey Allah only as our Only Master. We must do what He tells us to do. We must not do that which He tells us not to do.

There are thousands and thousands of angels doing different work in the world. We must believe in them.

Allah sends guidance to us through His books. He gave these books to his Prophets.

1. The **Suhuf-e-Ibrahim** or Scrolls were given to Prophet Ibraheem (A.S.).
2. The **Zaboor** or Psalms were given to Prophet Dawood (A.S.)
3. The **Taurah** was given to Prophet Moosa (A.S.)
4. The **Injeel** was given to Prophet Eesa (A.S.)
5. The **Quran** was given to Prophet Muhammad (S.A.W.)

Only the Quran is in its original form. The other books are lost or changed. We must believe in all these divinely revealed books but we must follow the Quran only now.

Allah sent Prophets in different times in different places to guide people. We must believe in them.

There will come a day when we will have to give an account of our actions to Allah. After that, people will be sent to heaven or hell according to their deeds. We must believe in that day called the day of judgement.

Allah has created everything. So, He knew in advance what He was creating and how it would live, how it would die, etc. Whatever happens in our life was planned by Allah before-hand and He knew about it. This is called destiny. Whatever good or bad happens in our life is from Allah. It is like a programme of our life. Allah made it long back. For example, Allah knew it and planned it where a person will be born, in whose family, where he will live, how he will earn, where and how he will die, where he will have an accident or fall sick. This is called destiny. Within this programme or destiny, we are free to do good or bad deeds. We must believe in destiny.

On the last day, the day of Judgement, all men, women and children will rise up from their graves. All will rise with their own bodies. They will see Allah, the angels and all the prophets and people of the world. The good people will be sent to a beautiful, cool land called **heaven**. The bad people will be sent to a horrid, burning land called **hell**.

CAN YOU REMEMBER?

1. *Which are the seven parts of faith in detail?*

The parts of faith are:

1. Belief in Allah.
2. Belief in the angels.
3. Belief in the revealed books.
4. Belief in destiny.
5. Belief in the prophets of Allah.
6. Belief in the Day of Judgement.
7. Belief in rising after death.

2. *Recite and write the Iman Mufasssal below.*

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6. THE ANGELS



It was midnight. Abu Saeed Khudri (R.A.) was alone. It was dark all around him. He was reciting *Surah Baqarah* in *salat*. His little son Yahya was lying nearby. His horse stood near the child. Suddenly, the horse shrieked and jumped up. Abu Saeed stopped reciting the Quran, and the horse became quiet. He began reciting the Quran. Again, the horse began jumping. When he stopped reciting, the horse calmed down. This happened, thrice. He was afraid that the horse may hurt his child. He finished his prayers. Suddenly, he looked up towards the sky and saw a kind of umbrella full of lights.

The next morning, he related the incident to Prophet Muhammad (S.A.W.). The Prophet asked him, “Do you know what it (the umbrella of light) was? They were angels. Upon hearing your recitation of the Quran, they came down (near). If you had continued reciting, it was possible that people would have seen them and they would not have hidden themselves.

Yes, dear children, angels come close to a person when he recites the Quran. It does not mean that all of us can see angels every time we recite the Quran. But they surround people who remember or talk about Allah and the Quran. Abu

Saeed's horse began jumping every time it saw the lights in the sky. Animals can feel and sense supernatural things. They come to know about an earthquake long before it comes and leave that place. They become restless and start shouting if an epidemic (mass out-break of disease) is to break out. Allah has given them special powers to feel some things which we cannot see. So, the horse also saw angels and become restless.

Angels are made of light or "*Noor*". They are servants of Allah and are appointed to do different duties. They do not have the power to disobey or to sin. They can only obey Allah's orders. In this way, they are different from man because man has the power to do good and bad deeds both, to obey or disobey. Yet, when man does good deeds by his own choice, it makes him superior to the angels too. That is why man is called "*Ashraful- Makhlooqat*" or "The best of creations."

There are thousands and thousands of angels. We know only some of them by name. *Gibreel*, *Mikail*, *Izrail*, *Israfil*, *Malik*, *Kiraman-Kaatibeen*, *Munkir-Nakeer* and *Ridwan*.

Angel *Gibreel* brought "*Wahi*" or revelation to the prophets. Angel *Mikail* is in charge of providing food and rains. Angel *Israfil* will blow the trumpet twice on doomsday. When he will blow it, everything will be destroyed. When he will blow it a second time, everybody will rise from the graves to collect on the plain of Judgement.

Angel *Izrail* is the angel of death and extracts the soul of a person. This angel comes with a sweet face to good people and removes their soul gently but he comes in the form of a horrible monster for wicked people and removes their soul roughly.

Malik is the angel at the gate of hell. *Ridwan* is the guard of heaven. *Kiraman Katibeen* are two angels given to each of us. They record all our actions and words and are called recorders.

Munkar and *Nakeer* are the two angels who enter a dead man's grave as soon as he is buried. They question him about his religion. They treat him well if he is good but torture him if he is bad.

The angels do not eat or drink. They do not get tired. They are always racing, gliding about the universe to carry out the commands of Allah. They talk to each other. Why can't we see them? This is because the angels are light as air. We cannot see air but air is all around us. The angels move at a super-speed because they are made of light. You have read in Science that light moves at a great speed. The angels can cross through walls. They can cross the skies in a second.

In *Surah Naziat*, Allah says about angels:

"By the (angels) who tear out (the souls of the wicked) with violence. By

those (angels) who gently draw out (the souls of the good people). And by those (angels) who glide (float) along (on jobs); then press forward as in a race; then arrange to do (the commands of their Lord)..."

Sometimes, angels can be seen. A dying man sees the angel of death and other angels. Yes, angels are wonderful creatures. They are friendly, smiling and helpful to good people. They are terrible, ugly, hard and torturous for bad people. In the battle of Badr and many other battles, the angels helped the Muslims. So, you see why angels are needed. They really do such a lot of work. In your school, there are so many people who do the work of the school together. To manage the work of the whole universe, Allah created the angels. It is part of our faith to believe in angels. There are seven parts or articles of faith. To believe in angels is the second part or article.

Iman-e-Mufasssal includes the 7 articles of faith. They are:

1. Belief in Allah.
2. Belief in angels.
3. Belief in the books of Allah.
4. Belief in the prophets of Allah.
5. Belief in the Day of Judgement.
6. Belief in destiny, that is, to believe that everything good or bad which happens to us is decided by Allah.
7. Belief in life after death.

Let's hope that all of us will meet friendly smiling angels when we die. But.... Shhh.., just now our two angels *Kiraman-Katibeen* are noting down whatever we are talking and reading.

CAN YOU REMEMBER?

1. *Who are angels?*

Angels are servants of Allah.

2. *Why did Allah create angels?*

Allah created angels to carry out the work of the world.

3. *Why can angels move fast?*

Angels can move fast because they are made of light, and light moves at a great speed.

4. *Write the jobs of these angels.*

Gibreel :

Israfeel:

Izrail:

Mikail :

Kiraman Katibeen :

Munkir Nakeer:

Malik :

Ridwan :

5. *Mark whether the following are true or false.*



A. Angels do not eat or drink.

☐

B. Angels get tired easily.

☐

C. Angels talk to each other.

☐

D. Angels cannot disobey Allah.

☐

E. It is compulsory for us to believe in angels.

☐

MORALS

1. Shakir tells Abid that he does not believe in angels because he cannot see them. Abid picks up a box. The words "SODIUM CARBONATE" are printed on it. Abid asks Shakir that what is in the box. Shakir says that there is sodium carbonate in it.

Abid says, that when you cannot see that there is sodium carbonate in it. Then, how can you say so?" Shakir laughs and says, "Its written on the box." Abid tells him that it his written in the Quran that there are angels and so we must believe in them even though we cannot see them. Is Abid right?

2. Asma lies ill in bed. She has high fever. She cries out,"O angels, cure me, help me." Is she doing the right thing?
3. Adnan recites the Quran all night ,waiting for an angel to come when Quran is read. Is he right in reading the Quran for this purpose? Can angels be seen everyday?

7. SALAT-ALA-RASOOL

How often you wish that you could have seen the Prophet (S.A.W.). Sometimes you say to yourself, "I wish I had lived in the Prophet's time. I wish I could have talked to him and greeted him with *"Assalamualaikum."*

Dear children, you will surely meet the Prophet (S.A.W.) on the Day of judgement near the pond of *Kausar* or may be near the Scale of Justice where deeds will be weighed. But, you can surely greet him now. Yes, you can say *"Assalamualaikum"* to him by reciting the *"Salat-ala-rasool"*.

Allah says in Quran:

"Allah and his angels send blessings on the Prophet. O you who believe! You send blessings on him, and salute him with all respect." (33-56).

Prophet Muhammad (S.A.W.) had to bear many pains for our sake. He gave many sacrifices and undertook many sorrows for our sake. His favours on us are many. He gave us the gift of Islam which Allah gave to him to pass on to us.

He once said, "Nobody has been harassed more than me in the path of Allah."

In return for all his favours, we love him and thank him by praying to Allah to bless him. Even Allah blesses him. The angels also say *"Salat--o-salam-ala-rasool"* and pray to Allah to bless him. We too should do the same.

"Salat--o-salam-ala-rasool" means to praise and pray for his peace and protection. How can we send *"Salat--o-salam-ala-rasool"* or "blessings" to the Prophet? The Prophet (S.A.W.) himself taught us words of *salam* and blessings for him. He taught many *Salam* but the most important *Salam* is the one which we recite in the *salat*. Here it is:



In some countries, "*Salat-ala-rasool*" is also called "*Durood*".

Prophet Muhammad (S.A.W.) said. "The angels send *salam* blessings to a person who sends *salam* to me and as long as he sends *durood* on me.

The Prophet (S.A.W.) also said, "Allah sends *salam* (blessings) ten times to a person who sends *salam* to me once,

All of you would like to be near our dear Prophet (S.A.W.) on the Day of Judgement. We can be near him if we send more *salat-o-salam* to him.

The Prophet (S.A.W.) said:

"A person who has sent *salam* to me most, will be most entitled to stay with me on the day of judgement."

Dear children, nobody likes to be called a miser but a person who does not send *durood* or *salat* (blessings) to the Prophet (S.A.W.) is a miser.

The Prophet (S.A.W.) said, "That person is a miser who does not send *salam* to me when my name is mentioned before him."

The Prophet (S.A.W.) advised us to send more *salat-o-salam* to him on Fridays.

When you say the *salam*, an angel conveys it to the Prophet (S.A.W.) with your name. Dear children, we love the Prophet (S.A.W.) very much. So, send *salam* to him regularly. Now, say the *salam* loudly.

CAN YOU REMEMBER?

1. *Why should we send salat-o-salam to Prophet Muhammad (S.A.W.)?*

We should send *salat-o-salam* to the Prophet (S.A.W.) because he has done many favours on us by giving us the gift of Islam and Quran which he got from Allah. He suffered a lot to do this.

2. *Which is the best way to show our gratitude to the Prophet (S.A.W.)?*

We can show our gratitude to the Prophet (S.A.W.) by living as he lived and by sending *salat-o-salam* to him.

3. *Can we send salam for anyone other than the Prophets?*

No. we can send *salat-o-salam* to the prophets only.

4. *What should we say when Prophet Muhammad's name mentioned before us?*

We must say "*Sallallahu-alayhi-wasallam*" (peace and Allah's blessings be on him).

5. *What must we say after uttering any other Prophet's name?*

We must say "*Alayhis-salaam*" (peace be on him) after uttering any other Prophet's name.

6. **Who is a real miser?**

A person who does not send *salat-o-salam* to the Prophet (S.A.W.) is a real miser.

7. **Who sends salam on you when you send salam to the Prophet (S.A.W.)?**

Allah and the angels send *salam* to us when we send *salam* to the Prophet (S.A.W.).

8. **Write here the ayat which tells you that Allah and the angels send durood salam, blessings to the Prophet. Write the surah number and Ayat number too.**

.....
.....
.....

9. **Who will be closest to the Prophet (S.A.W.) on the day of judgement?**

Those who recite the *salat-ala-rasool* or *durood* most will be closest to the Prophet (S.A.W.) on that difficult day.

10. **Learn and write the *salat-ala-rasool* or *Durood* here.**

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11. **Is it enough to send *salat-o-salam* to the Prophet (SAW)?**

No, it is not enough to send *salat-o-salam* to the Prophet (S.A.W.). We must also follow his teachings in daily life.

MORALS

1. Zahid recites the *salat-o-salam* regularly. He tries to copy the Prophet in every way. He also reads “hadees” regularly. Does he love the Prophet (S.A.W.)?
2. Rehana suddenly realizes that she has not thought about the Prophet (S.A.W.) or sent *salat-o-salam* to him since months. She begins sending *salat-o-salam* daily to the Prophet (S.A.W.).

Is she right?

3. Aslam never sends *salat-o-salam* to the Prophet (S.A.W.). One day, he reads details about the Battle of Badr. He now wants to know more about

the great man called Prophet Muhammad (S.A.W.). He searches his father's books and finds a book on "*Hadees*". Now, he tries to read more and more about what the Prophet (S.A.W) said. Nobody tells him to say *salat-o-salam*. He himself sends *salat-o-salam* regularly now. What helped Aslam to know the Prophet (S.A.W.)?

4. Sarwar says that it is old-fashioned to send *salat-o-salam* on the Prophet (S.A.W.). Abid tells him, "You greet your parents daily in the morning. Is that old fashioned?" Sarwar laughs "O no, I must say *Assalamualaikum* to my own parents."

Abid says, "Our Prophet (S.A.W.) is greater than our parents. So, we should greet him too." Sarwar soon falls ill but he was not peaceful. Soon Abid also fell ill but he was peaceful even in illness. Why? What will you tell Sarwar?



8. SUBHANALLAH

Dear children, all of you have read the third *Kalimah*. It is very beautiful. Here are its words.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Translation:

“Glory be to Allah and praise be to Allah! And there is no God except Allah, and Allah is the greatest, and there is no power and no might except that which comes from Allah, the Most high, the magnificent.”

This *Kalimah* (words) tells us that Allah is pure and free from every defect, that He alone is praise-worthy and that He is very strong. There is no other power or force like Him.

This *Kalimah* is also called the *Qadr* or *Kalimah* of glory. It is a beautiful ‘*Zikr*’. ‘*Zikr*’ is something we say or do in praise of Allah. This praising of Allah is called “*Tasbeeh*”.

Everything is praising Allah not only by its sound, voice or words but also by its actions. When a bird sings, its song is a “*Tasbeeh*” and it is praising Allah. And, when it flies, its flight (flying) is also ‘*Tasbeeh*’ because it obeys Allah and flies as Allah ordered it to fly. The blowing of air, the sailing of clouds, the flashing of thunder, the flowing of water, are their ‘*Tasbeeh*’ and way of praising Allah.

The Quran says:

“The thunder repeats his praises, and so do the angels, with awe..... whatever beings there are in the heavens and the earth, prostrate (do Sajda) themselves to Allah, willingly or unwillingly. So do their shadows (Prostrate and do Sajda) in the mornings and evenings.” (13-13,15)

Dear children, even the smallest things’ in the universe, are praising Allah. The atoms and their parts are also praising Allah. When their magnetic field is disturbed, they vibrate and give out a sweet sound. This sound is converted into an electric wave and voltage can be seen on video screens in science labs. This sound is called NMR or Nuclear Magnetic Resonance. This NMR of atomic

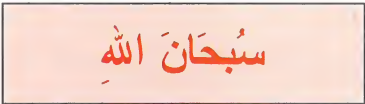
parts is their “*Tasbeeh*”.

Praise Allah by thought, word and action. Prophet Dawood (A.S.) used to praise Allah in such a sweet voice that even the birds and mountains repeated and echoed his *Tasbeeh*. One day Abu Moosa Al Ashari was reciting the Quran. Prophet Muhammad (S.A.W.) was passing by. He stopped and said, “This man has got part of (Prophet) Dawood’s sonorous (sweet) voice.”

So, do *Tasbeeh* by:

- actions and good deeds
- thoughts and remembrance of Allah
- and - words of ‘*Zikr*’ and praise.

The third *Kalimah* is a *Tasbeeh*. Learn and repeat often. According to a *hadees*, when a person recites the third *Kalimah* once, a shady tree is grown for him in heaven. Recite it many times and make a huge garden in heaven. Increase the size of your garden everyday by reciting this *Kalimah*.



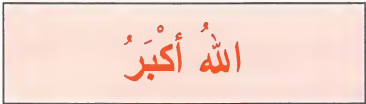
1. Glory be to Allah.



3. There is no god except Allah.



2. Praise be to Allah.



4. Allah is the Greatest.

These four words are the first part of *Kalimah-Tamjeed*. They are beautiful words of *Zikr*. Our Prophet (S.A.W.) said that next to the Quran, these four *Kalimahs* (words) are the most favourite with Allah.

The Prophet (S.A.W.) also said, “The recitation of these *Kalimahs* (words) is dearer to me than anything under the sun. So, keep your lips beautiful by reciting these beautiful words always.

CAN YOU REMEMBER?

1. Learn and write the *Kalimat-ul-Tamjeed* or the *kalimah* of glory.

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2. *What does this kalimah (words) tell us?*
It tells us that Allah is pure and free from every defect and He alone is All-Powerful.

3. *Is it enough to say “Tasbeeh” in words?*
No, we must do “Tasbeeh” by good actions and good thoughts too.

4. *What is Tasbeeh?*
Tasbeeh means to praise Allah.

5. *How is everything praising Allah?*
Everything is praising Allah by doing the work Allah ordered it to do.

6. *Do birds, clouds, winds, and atoms praise Allah?*
Yes, all of them do *Tasbeeh* and praise Allah in their own way.

7. *How does the smallest particle praise Allah?*
Atom and its molecules are the smallest things. Their “*Tasbeeh*” is their NMR or Nuclear Magnetic Resonance. It is the sound they give out when their magnetic field is disturbed.

8. *Which Prophet praised Allah in a beautiful voice?*
Prophet Dawood (A.S.)

9. *Which words will you recite for saying ‘Tasbeeh’?*
We will recite:

.....
.....
.....

10. *Find out and write two ayat telling how everything does Tasbeeh?*

Clue: (1) 59-24
 (2) 61-1

.....
.....
.....

MORALS

1. Salim came in singing a song. He saw Kalim's lips moving. He asked Salim why he was murmuring. Kalim told him that he was reciting the *Kalimah* of glory. Salim asked, "What is the use of reciting it?" Kalim asked Salim, "Why do you sing songs?"

Salim answered, "O, it makes me happy." Kalim said, "My *Tasbeeh* makes my Allah happy."

What do you think of Kalim?

Is Salim right?

2. Munzir's lips were moving as he said "*Tasbeeh*" He did not study or help his parents at home. Is he really doing "*Tasbeeh*" properly?



9. AYAT-UL-KURSI

Dear children! Sometimes, when you are sleeping in the darkness of night, how you wish you had a guard who could be near you and protect you in the darkness against all dangers. How happy you will now be to know that you can really have a guard to protect you from all evils as long as you sleep. How can you have this guard? That's easy. All you have to do is to recite the “*Ayat-ul-Kursi*” a verse of the Quran and then an angel comes down to stand by you and guard you all night. Satan cannot come near you then.

آيَةُ الْكُرْسِيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

One day, the Prophet (S.A.W.) appointed Abu Huraira (R.A.) to guard the stock of *Zakat* in Ramadan. One night, a person came quietly and began taking the stock. Abu Huraira (R.A.) caught him and said to him, “I will take you to the Prophet.” That man said, “I am a poor helpless man. I have children and I am needy.”

Abu Huraira (RA) pitied him and let him go. The next morning, the Prophet asked Abu Huraira, ‘What happened to the man whom you caught last night?’

Abu Huraira said, “O Prophet of Allah. He said he was poor and had children.

So, I pitied him and set him free.” The Prophet (S.A.W.) said, “He told you lie. He will come again.”

The next night, that same man came again and began taking the stock. Abu Huraira caught him and said, “I will surely take you to the Prophet.” The man said, “Please leave me. I am a helpless man and have children. Now I will never come again.”

Abu Huraira pitied him and let him go. The next morning, the Prophet (S.A.W.) said, “O Abu Huraira! What happened to your prisoner?”

Abu Huraira replied, “O Prophet of Allah! He said he was helpless and had many children, so, I pitied him and again left him.” The Prophet (S.A.W.) said, “He told you a lie. He will come again.”

The man came again on the third night and began taking the stock. Abu Huraira now caught him firmly and said, “This time I will surely take you to the Prophet. This is the third and last time. Every time you say you will not come and then you come again.”

The man said, “Please leave me. I will teach you some words by which Allah will give you benefit. When you lie in bed at night to sleep, recite the *Ayat-ul-Kursi* fully. If you do this, then you will be protected by Allah and any Satan will not come near you till morning.”

The next morning, the Prophet (S.A.W.) again asked Abu Huraira, “What happened to your prisoner?”

Abu Huraira replied, “He taught me some words and he claimed that Allah will give me benefit by these words.” The Prophet (S.A.W.) said, “He told the truth but he is a liar. Do you know who was talking to you in the three nights?”

Abu Huraira (R.A.) said, “No, I don’t know.”

The Prophet said, “He was Satan.”

Do you see that Satan himself admits that he cannot harm a person who recites *Ayat-ul-Kursi* at night.

The *Ayat-ul-Kursi* is the greatest verse of the Quran. This is because the idea of *Tauheed* is given clearly in this ayat. It tells us a lot about Allah. *Tauheed* is the base of faith and the base of Islam. So, this ayat is very important.

Ubayy bin Ka’b says: “Allah’s Prophet said to me, ‘O Abu Munzir. Do you know which *ayat* is the greatest in the book of Allah?’ I replied, ‘Allah and his Prophet know best.’” The Prophet (S.A.W.) again asked “O Abu Munzir! Do you know which *ayat* is the greatest in the book of Allah?”

I said, “*Allahu La Ilaha Illahowa...* (full *Ayat-ul-Kursi*). The Prophet (S.A.W.) patted my chest and said,” O Abu Munzir, Congratulations to you for this knowledge.

“Ism-Aazam” or Allah’s Great Name is found in Ayatul-Kursi, according to Hadees. It is said to be “Hayyo-Qayyoom”. Dear children, recite the *Ayat-ul-*

Kursi every night before sleeping and also when you go out.

Dear children, learn the *Ayat-ul-Kursi*. Recite it every night before sleeping. Understand its meaning well.

CAN YOU REMEMBER?

- 1. *Which is the greatest verse of the Quran?*
The *Ayat-ul-Kursi*.
- 2. *What happens when we recite the Ayat-ul-Kursi?*
Allah protects us from all dangers and evil when we recite this verse.
- 3. *What is the central idea of the Ayat-ul-Kursi?*
The central idea of this verse is *Tauheed* or Oneness of Allah.
- 4. *Recite the Ayat-ul-Kursi. Write it below. Read its meaning from the Quran's translation:*

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MORALS

- 1. Shahana wears a gold locket with the *Ayat-ul-kursi* inscribed on it. She even wears it in the toilet. Wafa tells her not to wear it but to learn and understand it. Who is right?
Can you take the Quran or part of the Quran in the toilet?
- 2. Saif keeps a copy of the *Ayat-ul-Kursi* in his wallet. He says it will protect him. He never learns or recites it. Irfan recites the *Ayat-ul-Kursi* and blows on his palms, then passes his hands over his body. Why is Saif wrong and Irfan right?
- 3. Abdullah reads and understands the *Ayat-ul-Kursi*. He comes to know Allah better now. He now recites it daily, thinking about its meaning too. What do you think of Abdullah?

10. SURAH AL FALAQ

(Dawn)

Revealed in : Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

1. Say: I take refuge with the Lord of the dawn.
2. From the evil of created things,
3. From the evil of darkness as it spreads,
4. From the evil of those who blow on knots,
5. And from the evil of an envier as he envies.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Dear Children!

Surah al Falaq and *Surah al Naas* together are called 'Moawwiza-tayn' which means 'Two Surahs' which seek refuge or protection'. Both the *surahs* were revealed together in Makkah when the Prophet and his companions had to face a lot of opposition from the enemies.

This *Surah* is like a medicine for all types of fear and superstition, evils of magic, evils of darkness, evils of jealous people and evils of all types. Once, some people did magic on Prophet Muhammad (S.A.W.). Angel Gibreel informed him in a dream about it and also who had done the magic. He also informed the Prophet (S.A.W.) that the magic was done on his fallen hair taken from his comb and that it was now in a particular well.

The Prophet's friends removed the hair from the well. A thread with knots in it was removed with the Prophet's hair and a wax figure with needles in it was also found with the hair. Now, Allah told the Prophet (S.A.W.) to recite the two *Surahs*, *Al-Naas* and *Al-Falaq*. The Prophet (S.A.W.) recited these *surahs* as he opened every knot of the thread and removed every needle from the wax figure.

As soon as he did this, he was free from the effects of magic.

So, dear children, when we walk on the straight path in life, many people try to stop us from walking on it. They do this by tempting us away from the good path. Some are jealous and some even do magic on people to stop them from the right path. There are some dangers of darkness and night too. Many sins are committed at night. Wild animals, robbers and murderers attack at night in the cover of darkness. So, in this *Surah*, we ask Allah's refuge (protection) from all these evils of darkness, magic and jealousy. When jealousy increases too much, it becomes dangerous and a jealous person can even hurt another person. Magic is usually done by making knots and blowing on them. It is a dirty witchcraft done by weak and evil people. Usually the evil people and the evil genie commit such sins. Doing magic is 'haram' and a sin.

So, this surah is like a weapon against all these evils. We ask the Lord of 'Dawn' to protect us from these dark evils. Just as dawn brings light after the darkness of night, this *Surah* also is a light which removes the darkness of all evils.

This also shows that we must stay away from the sins and dangers of night, magic and jealousy. We must also be alert against people who commit these evils by asking Allah's protection. Once we are in Allah's shade of protection, there is nothing to fear.

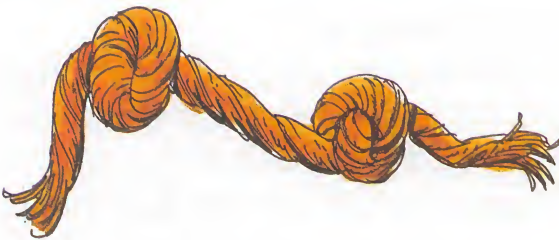


قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say: I take refuge with the
Lord of the dawn

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٢﴾

From the evil of those
who blow on knots



CAN YOU REMEMBER

1. Which are the 3 evils which we must avoid?

We must avoid these evils:

- A. The dangers of night
- B. Magicians and magic
- C. Jealous people and jealousy.

2. What will you do if you face any of these evils?

Firstly, we must pray to Allah and ask HIM to save and protect us from these evils. Secondly, we must also recite *Surah Naas* and *Falaq*. We must not go out at night. We must do everything to be safe from the dangers of night.

3. What must we do if someone is jealous of us and wants to harm us because of his jealousy?

First of all, we must never be afraid of a jealous person because a jealous person is a very weak person. Secondly, we must be patient and ignore him. Thirdly, the best way to remove his jealousy is to be good to him whenever we get the chance. Finally, we must trust in Allah alone and know that nobody can harm us if Allah is with us.

4. What is the meaning of 'Falaq'?

'Falaq' means dawn or daybreak.

5. Write whether the following are true or false statements?

- A. We need not do anything to protect ourselves from evils. ☐
- B. Three things are bad: Magic, jealousy and sins of night. ☐
- C. Those who are jealous are good and strong people. ☐
- D. Magic is a dirty and evil act and a sin. ☐
- E. *Surah al Naas* and *Surah al Falaq* are our weapons against evil. ☐

6. Match the following.

| | |
|----------------------------------|--------------------------------------|
| A. Magic | Dangerous |
| B. Three evils | Protection |
| C. Darkness | Haram, forbidden |
| D. Lord of Falaq, | Daybreak |
| E. Seek Allah's Dangers of night | jealousy, magic Dangers of the night |

7. Which verse (ayat) tells you about the evils of darkness?

.....

8. Which ayat tells you about the evils of a jealous person?

.....

9. Match the following.

| | |
|-------------------|-------------|
| 1. I take refuge | أَعُوذُ |
| 2. Darkness | غَاسِقٌ |
| 3. Spreads | وَقَبَ |
| 4. Dawn | فَلَقَ |
| 5. Those who blow | نَفَّاثَاتُ |
| 6. Knots | عُقَدَ |

10. **Class discussion:** We should never be jealous of others but we should be happy when we see someone on the good path.



Jumeirah Mosque, Dubai, UAE

11. SURAH AL QURAISH

Revealed in : Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious the Merciful

- | | |
|--|--|
| 1. For the familiarity of the Quraish | لَا إِلَافَ قُرَيْشٍ ﴿١﴾ |
| 2. Their familiarity with the journeys by winter and summer | إِنْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ |
| 3. Let them worship the Lord of the House | فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ |
| 4. Who provides them with food against hunger, And with security against fear (of danger). | الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَّنَّهُمْ مِنْ خَوْفٍ ﴿٤﴾ |

Dear Children!

This *Surah* was revealed very early in Makkah.

The Quraish were the most famous and noblest tribe of Arabia.

They were the custodians of the Kabah. This gave them a place of respect. The central position of the Kabah was very good for their business and safety.

While everywhere in Arabia, there was hunger, starvation, robberies and danger, the Quraish in Makkah enjoyed total peace, plenty of food, good business and security and safety because of the Kabah.

Before the Quraish came to Makkah, they were not so strong. They also lived

in hunger and fear of violence but after they came to the Kabah, they became special and respected. Nobody harmed them. Nobody attacked their trade caravans. Even if a lone Quraish person was attacked and if he just said that he was “*Harami*” or of “*Haram-Kabah*”, he was not harmed.

The Quraish went for two trade journeys every year. In summer, they went to the cool areas of Syria. In winter, they went to the warm areas of Yemen. These were long journeys of months but they travelled safely because of the Kabah. Allah freed them from hunger and fear. Allah reminds them that they have got so much honour, respect, wealth and health because of the Kabah. So, they must worship the Lord of the Kabah and not the idols.

In fact, not only the Quraish but all Muslims have been given the Kabah which is the centre of the earth, and all Muslims have been called the central and leading nation. So, we must worship Allah.

رِحْلَةُ الشِّتَاءِ



Journeys by winter

رِحْلَةُ الصَّيْفِ



• • • • and summer

CAN YOU REMEMBER?

- 1. *What do you understand by the word “this House”?*
“This House” means the Kabah.
- 2. *Who were the Quraish?*
The Quraish were the noblest tribe of Arabia, the tribe of Prophet Muhammad (S.A.W.)
- 3. *What is the central idea of Surah Al Quraish?*
Allah reminds the Quraish that they got honour, respect, wealth, health and safety from dangers because of the Kabah. So, they must worship Allah, the Lord of the Kabah.

Match the following:

| | |
|-------------------|----------|
| 1. To be familiar | إِيلَافٍ |
| 2. Journey | رِحْلَةٌ |
| 3. Winter | شِتَاءٍ |
| 4. Summer | صَيْفٍ |

Learn the surah by heart. Write it below from your memory.

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12. TEAM SPIRIT

All of us are servants of Allah. All are born good. All are equal but sometimes Satan creates doubts in our hearts. He tempts us away from goodness. He wants to make us weak.

Satan thinks the best way to make us weak is to break our friendships and relationships with our companions. So, he creates differences between friends, relatives and neighbours. Satan tries to destroy our unity in two ways. Sometimes, he makes people fight. Sometimes, he makes people disobey their elders or leaders. Sometimes, Satan makes the members of an organisation break the discipline to weaken that organisation. But, he tries most to break the unity of husband and wife and to break families because the family is the base of society. That is the easiest way to break us.

If we are on guard, Satan cannot succeed in breaking us. He cannot destroy our unity if we are alert. Unity is the secret of success. Listen to this wonderful story. Prophet Muhammad (S.A.W.) and the Muslims marched to Makkah. There were 10,000 Muslims in the army. It was night-time. They camped outside Makkah. The darkness gathered around them.

Usually, 8 or 10 people would sit around a camp-fire in groups to warm themselves in the cold night-time. But, that night, the Prophet (S.A.W.) ordered that each soldier should light a separate fire for himself and only one man should sit by one fire. All the men obeyed. Now, there were 10,000 campfires burning there. The Makkans saw this from far and were really frightened. They thought that there must be at least 10 men around each fire and it must be a very large army. So, they surrendered to the Prophet (S.A.W.) without fighting. In this way, bloodshed and a battle was avoided.

The Prophet's (S.A.W.) men had team-spirit and unity. They did not fight with each other. They cooperated with each other. Ten thousand men obeyed the Prophet (S.A.W.) like one man and won the day. The common thing which held them together was love for Allah and the Prophet (S.A.W.). Do you see the good results of team-spirit? It can move mountains.

So, have team-spirit in your class, in your family, in your community, in your nation and wherever you are working. Unity and team-spirit will work wonders in your life and in the *Ummah* (community) too. It will keep you happy and cheerful. There will be love and happiness between you and all the people around you.

The best thing about team-spirit is that it makes you and your *Ummah* strong. All of you must have heard the saying 'United we stand, divided we fall'.

Now, shall I tell you how to create team-spirit? The best way to create team-spirit and unity is to replace the word "I" with the word "US". This means that

you must not think of yourself alone but you must think of all members, friends, family, group, organisation or *Ummah* together with yourself.

After that, replace the word “US” with “ALLAH”, and your team-spirit will be perfect. This means that you should all hold on together to Allah’s love and work together. Allah says In the Quran:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴿٢٢٣﴾

“And hold fast all of you together to the rope of Allah and be not divided.”



So, hold on together to the rope of Allah so that you stay together as you climb life’s mountain together. If you leave the rope of Allah or the ways shown by Allah, the others will not fall. Only you will fall. So, be united and stay together to do great works. Hold on tight to Allah’s rope.

CAN YOU REMEMBER

1. *What is team-spirit?*

Team-spirit means to do good work collectively.

2. *How can we develop team-spirit?*

We can develop team-spirit by -

- A. Cooperating with others,
- B. By sharing the good work of others generously,
- C. By not thinking of ourselves alone but of everyone together.

3. *Why is team-spirit important?*

Team spirit is important for 2 reasons:

- A. Firstly, it keeps everyone happy and strong.
- B. Secondly, a lot of good work is done well and quickly by team-spirit. One man may take years to do something alone and may not succeed but the same work can be done in a day by 100 men together.

4. *What are the rules of team-work?*

The rules of team-work are:

- A. The work done by the team must be good and not bad.
- B. All members of the team must work hard happily.
- C. Every member must have one common goal (aim) : To make the aim and the work of the team successful somehow.

MORAL

1. A school decides to have a swimming pool. Instead of constructing it at a great cost, the students suggest that they will make it themselves. The students together dig the ground and make a nice swimming pool in a fortnight. What made it possible for them to have a swimming pool?
2. Amaan, a student of Std.V, sits weeping in a corner of the classroom in the recess. He is a poor boy and his father cannot pay his fees. So, his name has been struck off the rolls. Today, it is his last day in the school. He does not want to leave the school as he loves the school very much and wants to study more. Khalid, Anwar and Sabir are his classmates. They see him weeping and ask him the reason for his sorrow. Then, they

talk to their parents about it. They contribute Rs.10/- each to pay Amaan's fees. Soon, the children of the whole class contribute some money. Hamid says, "How long can we pay Amaan's fees like this? What is the use of paying just once? I will not pay."

Except Hamid, the whole class collects the fees amount for Amaan. When the Principal comes to know about it, she is touched by the team-spirit of Std.V. She exempts Amaan from fees, gives him a scholarship and takes him back on the rolls. What saved Amaan's education from being ruined? What do you think of Hamid?

3. Ameena is a quiet, well-mannered girl. She gets good marks in all subjects but fails in Maths in the terminal examination. Now, her promotion to the next class is not possible because of this. Her tuition-master also cannot make her understand the sums. Her classmate Ayesha says to her, "Tutions are bad. They can never help you. You will become dependent on them like a lame person." Now, after school, everyday, Ayesha and other girls take turns to teach Ameena the Maths sums. Ameena now understands the sums well. She passes the exams. Why did Ameena succeed? Who took the lead in helping Ameena?
4. Many dirty posters are seen on the walls of Shakir's locality. Shakir is angry and upset at this. He meets the president and the secretary of his society but they do nothing about it. Then, he meets some elderly people of his area but they also can do nothing about the dirty posters. Then, he meets the *imam* of the mosque. The *imam* is a friendly and warm person. He cooperates with Shakir and announces in his Friday sermon that the dirty posters must not be put but the posters continue to come up.

Now, Shakir tells his friends about it. Yusuf says, "We will all remove the posters together." Soon, Shakir, Yusuf, Habeeb, Ahmad and Nadeem paint all the posters black with black paint. Now, no dirty posters are seen on the walls. Why did the boys succeed in removing the dirty posters? What makes them work together?

5. Qadar fights with his team Captain Ameen right in the middle of a football match. Fazal does not talk to him throughout the match after that. His team loses. Why did the team lose?
6. A pilot is not talking to his co-pilot though they are flying together because they had a fight earlier. As the plane is about to land, there is a

problem in the plane. One pilot sees it but does not tell the other as he is not talking to him. The plane crashes and both die. Many others also die. What was lacking between the pilots?

7. In the battle of Morghab, the Muslim army was almost loosing against the Persians. Suddenly, out of the distance, an army of soldiers, faces covered, came riding on horseback to join the Muslims. The enemy saw this and ran away before the veiled riders could reach the actual battle-field. These covered riders were not a new army but were actually the wives, mothers, sisters and daughters of the Muslim soldiers. What quality did the women and the whole army have?



Charming skyline of Dubai, UAE

13. THE *QIBLAH*

One day, in Madina, Prophet Muhammad (S.A.W.) was praying at a *Sahabi's* (companion) house. Suddenly, a Quranic verse (*ayat*) was revealed. It told the Prophet to turn to the Kabah for *salat*. At that time, the Muslims were facing the *Qibla-Awwal*, that is, the Masjid al Aqsa. Now, in the middle of the *salat*, when this *ayat* was revealed, they all turned around towards the Kabah. It was an about-turn because the Kabah was to the south-east of Masjid al Aqsa.



Here is that *ayat* which was revealed at that time.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ط وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا يَعْمَلُونَ ﴿﴿﴾

It means: “(O Prophet) We see the turning of your face to the heavens. Now, we shall turn you to a Qiblah that will please you. Turn then your face in the direction of the Sacred Mosque. Wherever you are, turn your faces in that direction.” (2-144)

This *ayat* shows that the Prophet (S.A.W.) was waiting for this because he was looking up again and again towards the skies as if waiting for this order of the change of *Qiblah*. *Qiblah* is the direction towards which we turn while offering *salat*.

Why? Why was the Prophet (S.A.W.) waiting for this change of the *Qiblah*? This was because the Masjid al Aqsa was the *Qiblah* of the Bani-Israil or the Jews and the Christians also called the *Ahl-e-Kitab* or People of the Book. They had all rejected Islam and now their period was over. Now, a new Prophet had come to a new people. So, naturally now the *Qiblah* had to change. It had to be the again the original *Qiblah* : **The kabah**. It had to be the *Qiblah* of the people who followed this new Prophet Muhammad (S.A.W.). The *Qiblah* of Prophet Ibrahim and of the Prophets before him was the Kabah. The *Qiblah* of the Arabs was the Kabah. So, now the KABAHA was again made the *Qiblah*.

Dear Children! This great event — the change of the *Qiblah* is called '*Tahweel-e-Qiblah*'. It meant something great. It meant that the leadership of the Bani-Israil had ended and they were no longer the leaders of the world. Leadership was now given to the Muslims and the Muslims were made the leaders of all nations, for all times, forever.

This *ayat* about the change of the *Qiblah* was like an official announcement to the world that the leaders of the world are now Muslims. When a person is removed from his post and a second person is given that post, he is given a new seat and an appointment letter. The Muslims were given back the kabah as their *Qiblah* and centre and new office. The change of the *Qiblah* and the *ayat* announcing this change, was like an official appointment letter for Muslims. It made them the new world-leaders.

Now, the Muslims were given the job of leading mankind towards goodness. Allah made them '*Imam*' or leaders forever till *Qiyamah*. Allah gave us titles in the Quran to understand our job of leadership better. The Muslims are called '*Ummat-al-wasat*' which means the '**Leading Nation**'. The Quran calls us '*Khair-e-Ummat*' which means '**The Best Nation**'. We are also called '*Shohada-alannaas*' in the Quran which means '**Witnesses** for all people'..

Listen to the story of this little boy. He saw that very few people attended the *Fajr salat* in the mosque. He talked to his brother about it and decided to go door to door at dawn to wake up the people. Now, daily the two little boys went around to the people's houses at dawn rousing them for *salat*. After some days there was a change. Now, people began flocking to the mosque in large numbers and the mosque was full of people. The little boy who did this was just 12 years old.

One day, he was passing by the sea-shore. He saw a statue of an undressed woman hanging from a ship. He was just a school boy but he was very angry at

this. He knew that he should not take the law into his own hands. So, he went to the police-station and lodged a complaint. He demanded that the statue should be removed at once. The police officer was move by the child's courage and spirit. He went with the boy and had the statue removed. The little boy knew that he was a member of a leading nation. Do you see how he was fighting evils and spreading goodness in his own little ways?

He grew up to be Hasan-al-Banna, the great leader of Egypt. Do you see how he and his brother did their duty as leaders of the world by spreading goodness and removing evils?

Look around and begin doing your job as world leaders. Begin by spreading goodness in your family and neighbourhood. Make a list of evil things going on around you and try to remove them one by one by good team-work with your friends. If you do not have a team, begin your good work alone. Soon, you will see that you will get many good friends to form a good team.

CAN YOU REMEMBER?

1. *Who have been selected as the leaders of the world by Allah?*

The Muslims have been selected as the world-leaders.

2. *What is the meaning of leadership of the world?*

To lead the world means to be good, to spread goodness and to wipe out evils from the world.

3. *Which event marked Muslims as the world leaders?*

The event of the change of the *Qiblah* or '*Tahweel-e-Qiblah*' marked the Muslims as the world leaders.

4. *From whom was the leadership taken away? Why?*

Leadership was taken away from the Bani-Israil because they did not follow Allah's orders.

5. *Which title is given to the Muslims as leaders?*

The title of '**Ummat-al-Wasat**' which means the "Leading nation", has been given to the Muslims as leaders.

6. *Which other titles have been given to the Muslims in the Quran?*

The Muslims are also called-

A. **Khair-e-Ummat** which means the best nation

B. **Shohada-alannaas** which means witnesses for all people.

7. *What does this leadership mean for us?*

It means that we can live and succeed as good Muslims only if we do our duty as leaders of the world.

8. *What will happen if we do not do our duty as leaders?*

If we do not do our duty as leaders in goodness, Allah will punish us and HE will give this job of leadership and spreading goodness to someone else.

9. *What are the qualities which we as good leaders must have?*

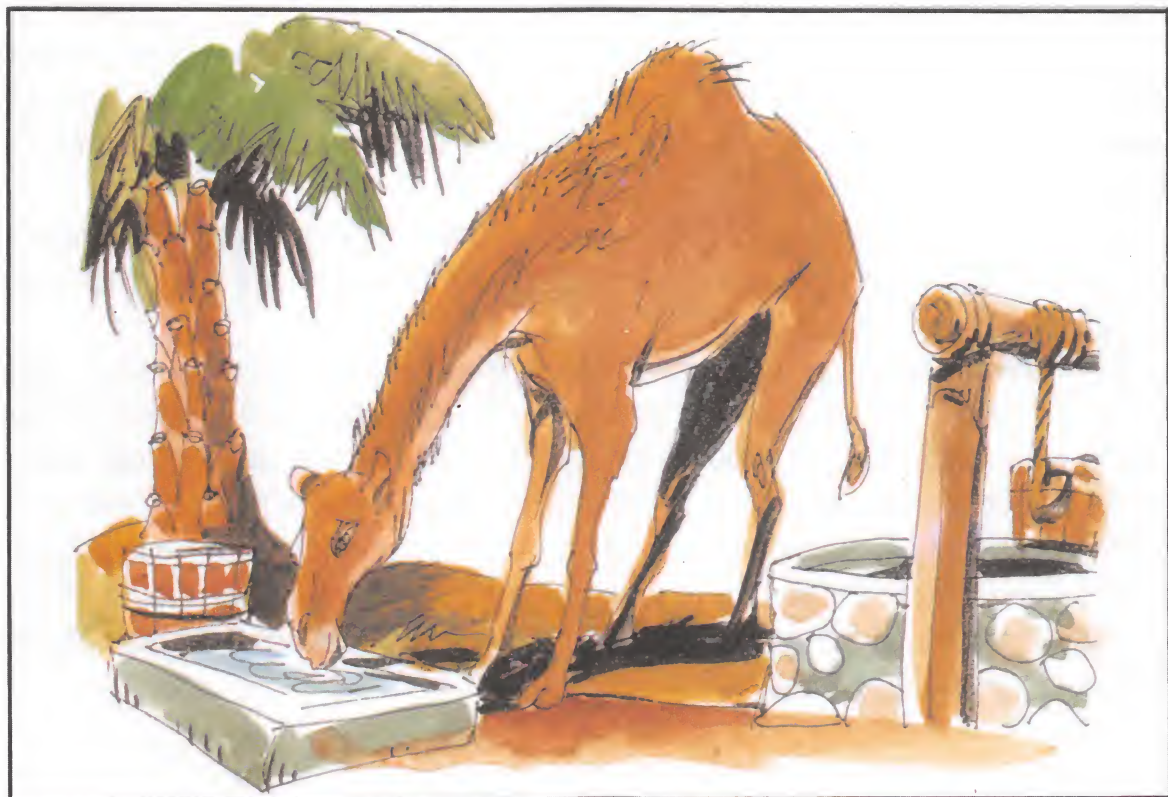
A good leader must have these qualities and we too must have them:

- A. A leader is good, pure and God-fearing.
- B. He always leads others towards goodness and stops them from badness.
- C. He works hard to establish peace and justice in the world.
- D. He is sincere and is himself an example of what he teaches.

MORALS

1. Irfan knows that his uncle takes bribes often but he is afraid of telling him that taking bribes is a sin because he knows that he must respect elders. Is Irfan doing the right thing?
2. Kulsum's father wants to marry her off to a rich man who is bad and often drinks. The rich man has promised to pay Kulsum's father a large amount if Kulsum is married to him. Maryam talks to Kulsum's father and arranges for a huge loan to help in his financial problem. Now, he promises not to get Kulsum married to the bad man. Kulsum is saved from the marriage. How did Maryam do her duty of leadership?
3. A music programme is to be held in the grounds of an old mosque. Imrana reads about it in a newspaper. She telephones the organisers to stop it as a mosque is meant for worship and not for music. She also contacts many people to pressurize the organisers to stop the programme. The music programme is stopped. Do you think Imrana did her duty of being '*Ummat-e-Wasat*' stopping an evil?
4. Sajid knows that two children in the class use bad words when the teacher is not in the class. This spoils the other children too. Sajid tells the two children to stop using bad words. He also informs the teacher about it. The two children are now afraid of using bad words. Soon, the whole class uses very good language while speaking. What do you think of Sajid?

14. ABDULLAH'S CAMEL



One day, Prophet Muhammad (S.A.W.) was travelling with his companion Omar (R.A.). Omar's young son Abdullah was also with them. All the three were riding separately. Young Abdullah's camel rode a bit fast. Suddenly, it got ahead of the Prophet (S.A.W.). Omar (R.A.) at once called out to his son and said, "Youngsters should stay behind their elders. It is very bad manners to go ahead of the Prophet (S.A.W.)."

The boy Abdullah said, "What am I to do, Father? I cannot control this camel."

The Prophet (S.A.W.) smiled and said to Omar (R.A.), "Why don't you sell me this camel?"

Omar (R.A.) replied, "This camel is yours, O Prophet of Allah. I will be honoured if you accept it as a gift."

At this, the Prophet (S.A.W.) said, "No. I wish to buy it and I will give you a proper amount for it."

Omar (R.A.) refused to take the amount but took it when the Prophet (S.A.W.) insisted. Now, the camel belonged to the Prophet (S.A.W.). So, it was no longer bad for it to walk ahead of him. When they reached home, the Prophet

(S.A.W.) gave the camel to Abdullah as a gift. Can you guess why the Prophet (S.A.W.) first bought the camel and then gifted it back to Abdullah? He did this to save Abdullah and Omar (R.A.) from embarrassment because that camel rode ahead of the Prophet's camel.

Dear children, we must respect our elders. Some people make fun of elders and are rude to them. This is wrong. If you respect and serve elders, this will make Allah very happy, and the elders will also be happy, comfortable and will pray for you.

Our Prophet (S.A.W.) said, "If a young man honours an old man because of his age, Allah will in turn make that young man honoured and respected when he gets old."

So, respect your elders. Speak slowly with love and respect to them. Help them. Do not speak too much before them. Do not walk ahead of them. Walk a step behind them. Listen to them with attention. Just as you respect your elders, love those who are smaller than you. Little children are very helpless and weak. So, be kind to them. Let them play with your things. Play with your younger brothers and sisters. Help them with their studies. Give some time everyday to the elders and the children in your family by talking to them. Help the elderly people in your neighbourhood too.

CAN YOU REMEMBER?

1. *Do you have any duties towards elders?*

Yes. It is our duty to respect and serve elders.

2. *Do elders have any duties towards their children?*

Yes. It is the duty of elders to love and care for children and to set a good example of behaviour for them.

3. *How can elders teach children to be good?*

Elders can teach children to be good by doing in their daily life whatever they teach and by loving the children.

4. *Why must we respect elders?*

We must respect elders because they are older than us and have more knowledge and experience. We will be rewarded with '*Hasanat*' if we respect them.

5. *When should we not obey elders?*

There is only one situation when we need not obey elders. If elders tell us to disobey Allah or to worship anyone other than Allah or to do something unislamic, then we must not obey them.

6. *Must we still respect elders even if we do not obey them when they tell us to disobey Allah?*

Yes. We must still respect and serve elders even if we do not obey them in such a case.

Topic for class discussion:

“We must obey whatever an elder person says just because he is an elder.”

MORALS

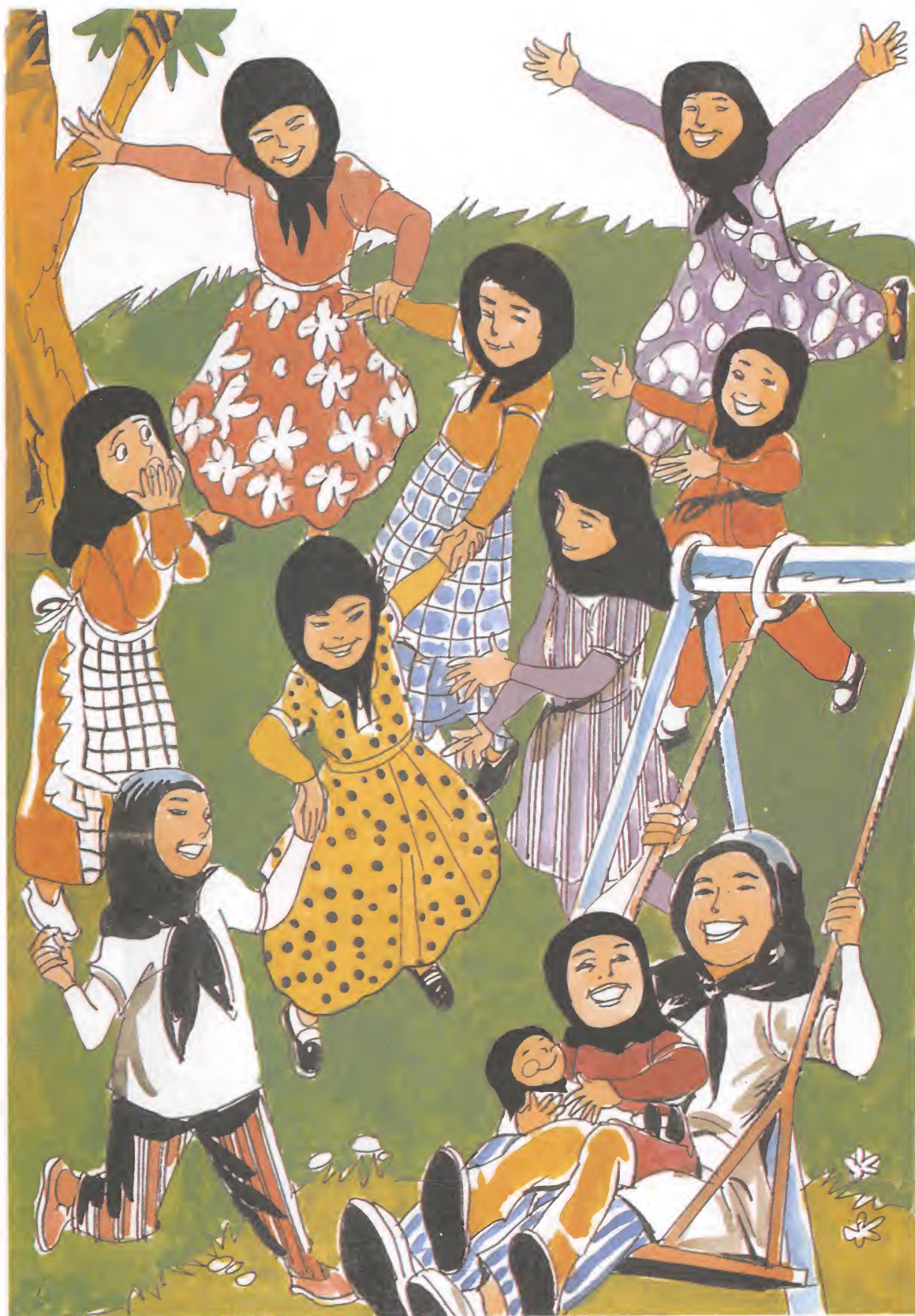
1. Altaf lies in his bed, going through a story book. His mother comes in to speak to him'. Altaf talks to her while lying down but his brother Tauseef at once sits up in his bed when he sees his mother. Who respects his mother?
2. Khushboo is studying in college. Her mother is a simple woman. Khushboo is ashamed of her simple mother and does not want her friends to see her mother. She does not like to walk with her mother in public. One day, Khushboo is taking her sick mother to the hospital. Her mother is too weak to walk properly. Instead of supporting her or holding her hands, Khushboo walks ahead of her mother so that nobody may think that the lady behind is her mother. What do you think of Khushboo?
3. An old man is pulling a cycle-rickshaw. When it reaches a steep part of the road, the little child Waseem sitting in the rickshaw, jumps out and pushes the rickshaw from behind to help the rickshaw-puller. He does not bother (care) when some urchins (street children) laugh at him. Do you think Waseem is kind and respectful towards his elders?
4. Asif is a boy of twelve. A good, old man is his neighbour. The old man often calls Asif to help him for work like bringing medicines, getting a taxi or rickshaw or helping him to walk. Asif gladly goes at anytime to help his elderly neighbour. Why does Asif not think of his own comfort? Why does he go whenever his old neighbour calls him?
5. Khaleda and Majida are sisters. They go to a dinner with their parents to a relative's house. There, Khaleda joins the conversation (talk) of the eld-

ers freely and often laughs at their words and speaks a lot. Majida sits quietly all the time and does not speak before the elders. She speaks only when they speak to her. Her relative's daughter Fatima is of her age. Majida talks to her freely but very quietly in such a way as not to disturb the elders. Why is Khaleda wrong? What do you think of Majida?

6. Sajid is a youth of 25. He goes with his parents to visit a friend. As the door opens, Sajid steps in front of his parents to enter the friend's house and to greet him. Will you call Sajid a well-mannered or bad-mannered boy?
7. Amaan gives his seat to an old man in the train though his seat is reserved. He helps him in lifting the baggage and gets water and tea for him. Why does Amaan give up his comfort to help the stranger?



15. PLAYING GAMES

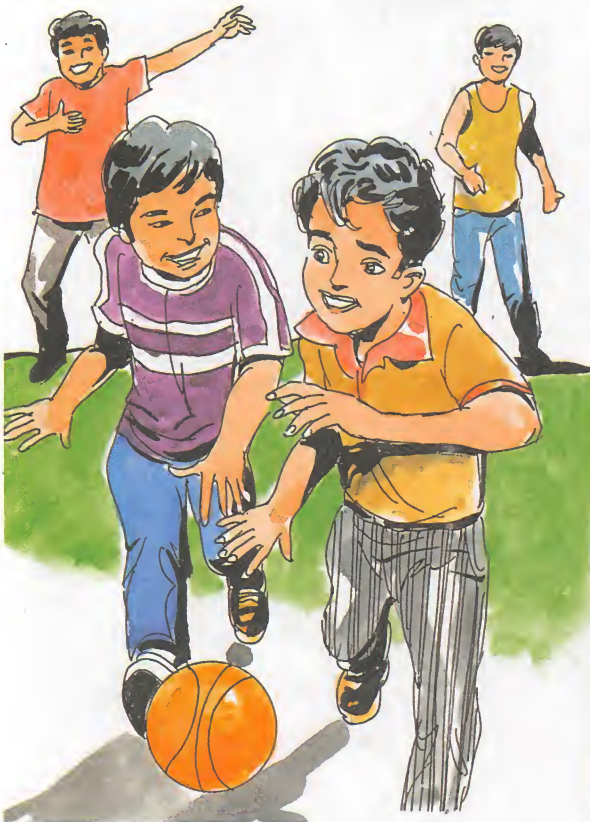




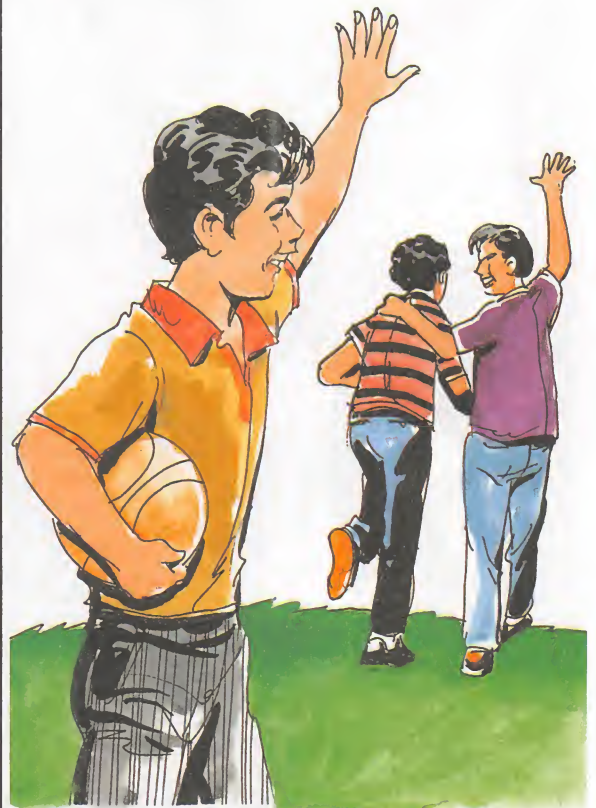
These boys are playing games together.



These girls are playing games together.



Playing makes them happy. They make new friends on the play-field.



They play on time, in the evening. They do not play all day.



They share their ball, bat and other things with each other and with brothers and sisters too.



They do not fight with their brothers and sisters. Boys bring their little brothers too to play with their friends.



Girls bring their little sisters to play with their friends.



All the friends together form a strong team. They often go for a walk together.



If they win a game, they are not proud. If they lose a game, they are not sad.



They always play near their house. They do not go far. They never go out without their parents' permission.



All the friends meet each other happily with smiles. They are very friendly with each other.



They never fight. If a child fights, everyone stops him from fighting. He becomes friendly again.



They tell each other to study well.
They give study-notes to each other.



They trust each other. They are
loyal to each other. They never do
back-biting. Back-biting means
talking ill of others.



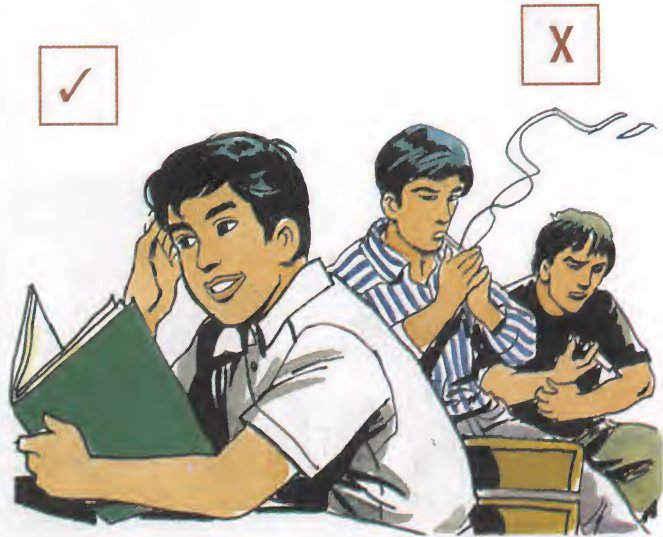
They always give good advice to
friends. They stop them from evils,
and do good things together.



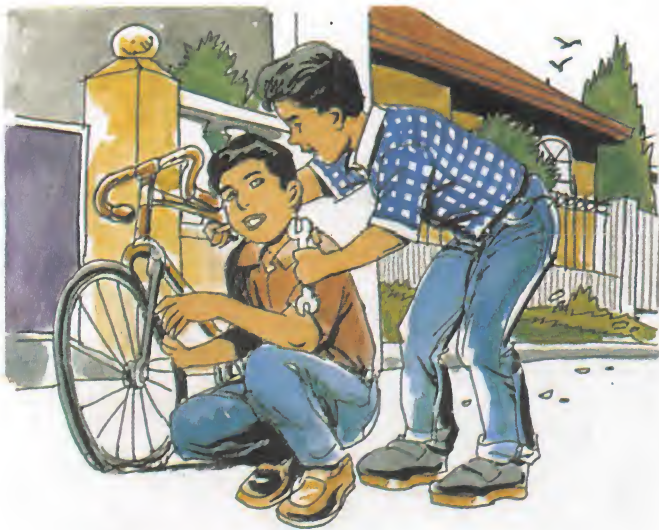
They give nice, little gifts to each
other according to the taste of their
friends, brothers and sisters.



They refuse to do any wrong or illegal work even if their friends tell them to do so.



They make good friends only. Their friends are good, simple willing to study hard and do not have bad habits like fighting, smoking or drugs.



They are friendly with classmates and neighbours. They help them in their troubles and make life easier and happier for them by their smiles and friendship.



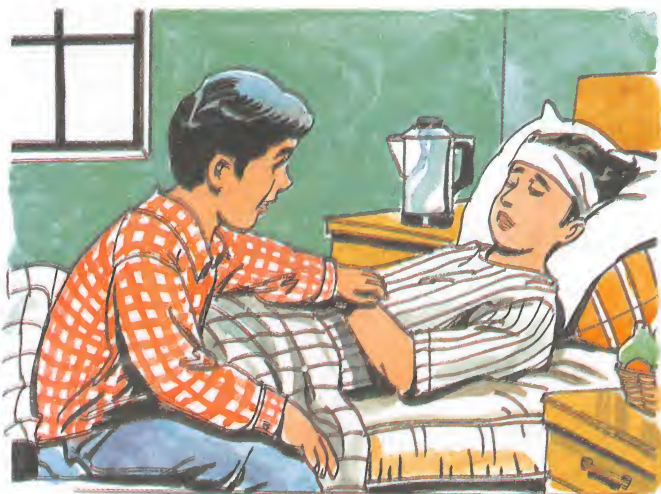
They share the joys of their friends too and are happy at each other's success and happiness. They are never jealous because jealousy is an evil.



They do not make fun of each other or taunt them. They are polite, and respect their friends. This makes them happy.



They help when their friend is in trouble. They console him, and share their sorrows. They spend money to help each other.



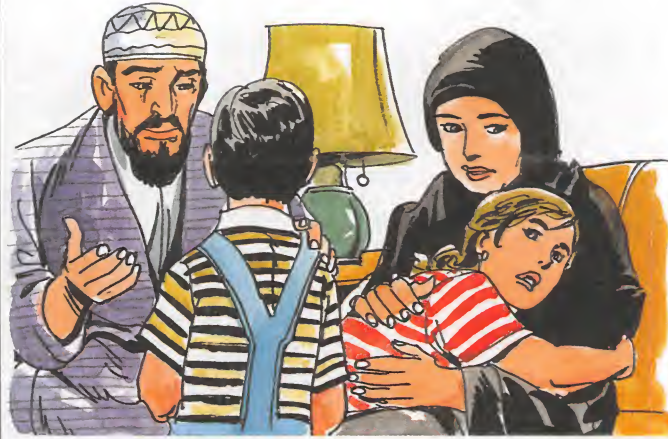
They visit their sick friend and comfort him.



They are not formal with friends. They are informal. They are neither cold nor too warm with friends.



Their friendship is for Allah's sake only. They don't make friends for the sake of money, power or fame but for Allah's sake only.



They respect each other's parents. They love their own parents more than their friends. If friends tell them to disobey parents, they obey parents and not friends.

Mark true or false.



1. Playing makes us happy ☐
2. We must play on time. ☐
3. We must not share our ball, bat and play-things with friends, brothers and sisters. ☐
4. We must play with our little brothers and sisters too. ☐
5. We must be jealous of friends. ☐
6. There is no need to visit a sick friend, brother or sister. ☐
7. We must not be proud if we win a game. We must not be sad if we lose a game. ☐
8. Boys and girls must play together. ☐
9. We must stop a friend from fighting others. ☐
10. We must never leave out a friend alone. We must include everyone in the team and form a strong team. ☐

11. We must not take our parents' permission before going to play. ☐
12. We must not give gifts to friends. ☐
13. We must give good advice to friends and tell them to study hard. ☐
14. Sometimes, friends can do combined studies. ☐
15. We must make bad and rough people our friends. ☐
16. We must make good and gentle people our friends. ☐
17. If our friend succeeds and is happy, we too must be happy and if he is sad, we too must be sad. ☐
18. We must taunt and make fun of friends. ☐
19. If we have to choose between parents and friends, we must choose friends. ☐

MORAL

1. Habiba is a sweet, bright girl. She cannot run fast. So, nobody plays with her. She cries and soon falls ill. Fatimah, her friend, comforts her and plays with her every evening. Soon, Habiba gets back her health. Is Fatimah a good friend?
2. Sarfaraz does not return home in time. He plays about in the dark at different places. His parents go searching for him everyday and find him after a lot of trouble. Tell Sarfaraz what to do.
3. Hamid does not ask his parents' permission and slips out to play quietly. He says that he is free and big enough now. So, he need not take parent's permission to go out. Zafar says, "But you are not allowed even to go for *Jehad* without your parents' permission." Hamid says, "O, I don't care". Just then, a riot breaks out in the city. Hamid's parents don't know where he is. So, they leave the city and go off to another place. Hamid returns home later and finds his house burnt and empty. He searches for his parents but does not find them. He wished he had asked his parents before going to play that day. He lives with Zafar's family. What do you think of Hamid?

16. THE BRAVE BOY



There were three brothers Saad-bin-Abi Waqas, Amir and Omair. All the three brothers were companions of our Prophet (S.A.W.). Saad (R.A.) was the eldest. Omair (R.A.) was the youngest.

Omair was a very brave boy. The love of Islam was strong in his heart. He and his brothers had bravely left their hometown of Makkah and migrated to Madina.

The Battle of Badr was about to begin. About 300 Muslims were about to face 1000 enemy soldiers of Makkah.

The Muslim soldiers were moving about, getting ready for the battle. A young boy was also moving there but he kept hiding behind everyone lest someone should see him.

This young boy was Omair. He was eager to join the Muslim army at Badr but he knew that the Prophet (S.A.W.) did not allow small boys to take part in wars. So, he kept hiding.

Now, before the battle, the Prophet (S.A.W.) called all the soldiers and met each one separately. Omair too presented himself before the Prophet (S.A.W.). The Prophet (S.A.W.) saw that he was small and said to him, "Son, go back."

Tears welled up in Omair's eyes. Again and again, he pleaded and begged to be included in the army. He said to the Prophet (S.A.W.), "O Prophet of Allah! Please allow me to take part in the battle. Perhaps I may be martyred (killed) in the path of Allah."

Omair knew that a martyr went straight to heaven. He also loved Islam and the Prophet (S.A.W.) too much and wanted to fight by their side.

The Prophet (S.A.W.) was moved by his words and his zeal, and allowed him to go to the battle-field.

The Prophet (S.A.W.) himself tied the sword on Omair's waist. Joyfully Omair joined the Muslims in the battle. He feared nothing but Allah.

He rushed straight into the enemy lines. Swinging his sword right and left, he fought like a lion bravely and struck down many enemies. Then, suddenly a sword came swinging down on him hard. He fell and died.

Omair became a martyr. A martyr is one who dies or is killed while fighting in the path of Allah to please Allah.

But remember, all fights and battles are not always fought for the sake of Allah. Do not be involved in street-fights, quarrels or battles fought for land, property, fame or name.

Dear children! Always be brave and fight evils for the sake of Allah. You can also fight evils with the pen, the tongue and with your deeds. A Muslim is brave. He fears nothing but Allah. So, be brave.

CAN YOU REMEMBER?

1. *Who was the brave boy?*

The brave boy was Omair, the youngest brother of Saad-bin-Abi Waqas (R.A.).

2. *Why did Omair want to take part in the battle?*

Omair wanted to take part in the battle to please Allah and get martyrdom.

3. *Who is a martyr?*

One who dies fighting for the sake of Allah is a martyr.

4. *Can a person become a martyr only by dying in battle?*

No, A person who dies while fighting evils and spreading goodness by the pen, tongue, and actions is also a martyr.

5. *What kind of battles should we not take part in?*

We should never take part in street-fights, quarrels or battles fought for land, property, name or fame.

6. *Who is a brave person?*

A brave person is one who fears nothing but Allah and struggles (works) to spread goodness and fight evils.

MORALS

1. Saeed is the Editor of a magazine. He spreads good ideas through his magazine. Nada is a doctor. She talks to her patients about Quran and *hadees* and tries to make them good Muslims. Farhan is a taxi-driver. He gives good books on Islam to his passengers. Sindbad is a sailor. He sails in his ship around the world and gives Quran and free books to people at all port-cities. Zahid is a soldier in a Muslim army. Saif is a male-nurse and always talks to his patients about Islam while attending to them kindly.

Fareeda is a teacher. She teaches her students how to live as good Muslims. Aaminah is a mother of 5 children. She works hard to teach them Islamic ways and Quranic ideas. Ahmad is a successful and busy businessman. He is honest in his business, never cheats, refuses bribes and interest, always gives undamaged goods to his customers and tells them about Islam whenever he meets them.

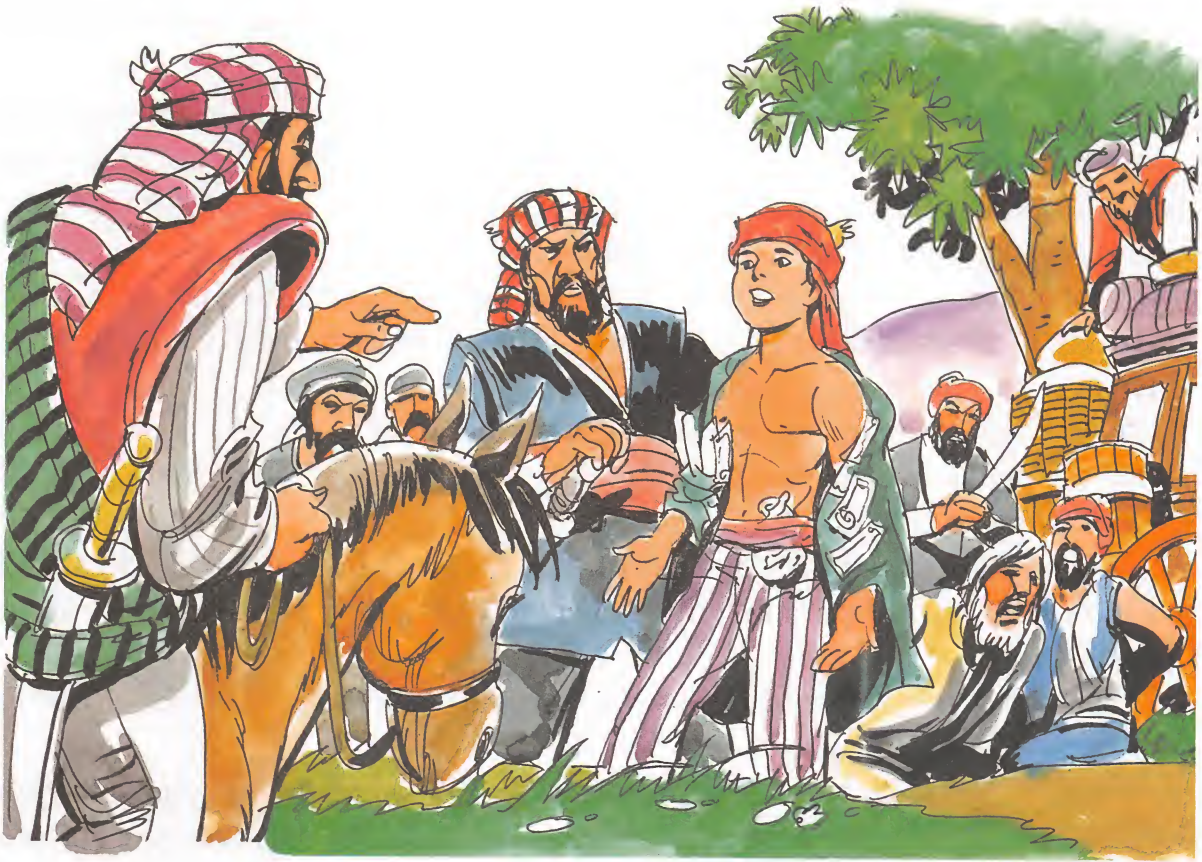
Are all these people brave?

2. Asif is a journalist. He works all day and night writing good articles to spread Islam. He says if he dies doing this work, he will be a martyr. His friend Nadeem does not agree with him and says that only if one dies fighting on the battlefield, one can be a martyr. Who is right?



Students pray at Jordan University in Amman

17. THE POWER OF TRUTH



Darkness surrounded them in the silent night as a group of people silently marched ahead. Suddenly, the silence was broken and a large number of bandits (robbers) jumped out of the shadows and surrounded the group of travellers.

They pointed knives and swords at the group and asked them to give over all the goods and money. The robbers searched everyone, and took their money.

A young boy of 18 stood silently. A robber asked him, “Do you have anything?”

The boy said, “Yes, I have 40 *ashrafis* (coins).”

The robber thought he was joking and took him to his leader. When the leader asked him if he had any money, the boy replied again, “Yes, I have 40 *ashrafis*.”

“Where?” asked the leader.

“The money is stitched inside my dress,” said the boy.

The robbers tore open his shirt and found the money.

The leader asked in surprise, “Why did you show us your money though it was hidden? You know that we are robbers.”

The boy said, "Before I left home; my mother advised me to tell the truth always. I cannot disobey her."

The gang-leader was shocked and moved by the boy's reply. Tears flowed down his eyes and he said, "You are so careful about obeying your mother's order, and I am disobeying my Master Allah since years."

The gang-leader went on weeping. He then ordered the robbers to return everyone's goods to them. He repented and offered '*Taubah*' to Allah and became a very pious man and a good friend of the boy. The gang-leader now began worshipping Allah day and night.

Did you see the power of truth? Truth can move mountains. The boy's habit of telling the truth, changed the robbers and saved them from hell, and the travellers too got back their money and goods.

Do you know who this brave and truthful boy was?

He was Sheikh Abdul Qadar Jeelani who later turned out to be a great scholar and a very pious Muslim.

Sheikh Abdul Qadar Jeelani was born in Geelan in Iran. His father had died when he was small. His old mother was poor and earned a livelihood by spinning thread.

Whenever there was nothing to eat at home, she would tell her children, "Today we are Allah's guests."

When Abdul Qadar was 18, he asked her permission to go to Baghdad to gain knowledge. He had heard that there were many great and learned teachers and schools there.

His mother granted him permission to go. She stitched 40 ashrafis in his dress. Before he left, she told him to tell the truth always.

Do you see how the truthful boy changed so many lives by telling the truth? Allah says in the Quran that Allah's curse falls on a person who lies. You must have seen that people stop trusting a person who lies. They do not respect him. They do not believe a liar even if he tells the truth sometimes. You must have heard the story of the boy and the lion. Everyday, the boy shouted a lie as a joke, "A lion has come, a lion has come." The people came running everyday and found that he had lied. One day, a lion really came. The boy shouted out, "lion, lion. Help, help." But nobody came thinking that he was lying. The lion killed the boy.

So, do not lie even as a joke. When we tell the truth, the angels write our name in the list of "*Siddiqueen*" (the truthful). Will you not always tell the truth like Sheikh Abdul Qadar Jeelani (R.A.)?

CAN YOU REMEMBER?

1. *Why must we always tell the truth?*

We must tell the truth-

- (A) because Allah loves the truthful.
- (B) because other people also become good by hearing the truth.
- (C) because people trust and respect a truthful person.

2. *Why must we never tell lies?*

We must never tell lies-

- (A) because Allah curses a person who lies and becomes angry with a liar.
- (B) because people do not trust or respect a liar.

3. *In which list is a truthful person's name written?*

The angels write a truthful person's name in the list of "*Siddiqueen*" (the truthful).

Match the following.

| | |
|------------------------|-------------------|
| 1. Abdul Qadar Jeelani | Iran |
| 2. Geelan is in | <i>Siddiqueen</i> |
| 3. Truthful | Cursed by Allah |
| 4. Liars | Born In Geelan |

MORALS

1. Ehtesham steals a pencil box from another child's bag. The teacher tells the class to tell the truth. After school, Ehtesham goes quietly to the staff room and returns the pencil- box to his teacher. He admits, with tears in his eyes, that he stole it as a joke. The next morning, the principal calls Ehtesham to the office and rewards him with a prize of a new pencil box. She also praises Ehtesham for telling the truth. What do you think of Ehtesham?
2. Zahid tells his class-mate Jung that someone is calling him at the gate. Zahid's friend Khalid knows that Zahid is lying and asks him why he is lying. Zahid laughs and says,. "Oh, it's just a joke." Jung comes back

angrily as there was nobody at the gate. In the last period, Jung tells Zahid that someone is calling him at the gate. Zahid thinks that Jung is lying and is taking revenge for his own joke and says, "I know you are lying."

Jung says, "I don't lie even as a joke, and I don't take revenge." But, Zahid does not believe him and does not go to the gate. After school, he goes home and finds his father lying dead. His mother wept and said, "I had sent someone to call you at the school gate because your father was still alive but breathing his last and wanted to meet you, but you did not come."

With tears, Zahid embraced his father's body and thought that Jung had told the truth. What will you tell Zahid?



Interior of Masjid-e-Nabvi, Madina

18. SYMPATHY



Look at the two children in the picture. The girl is blind. She cannot see. The boy is lame. He cannot walk on his own. It is terrible to be blind or lame. Just close your eyes and try to walk on the road. What happens?

Don't you feel afraid that you might bump into a car or into someone? Try to walk on two sticks, raising your feet. Its horrible. You fall. Isn't it?

Imagine you are a mad person. People laugh at you and chain you. How will you feel? We must be kind and polite to everyone whether he is young or old, rich or poor, lame or blind.

Listen to this story. A mad girl came barging into a meeting of Prophet Muhammad (S.A.W.). He was sitting with the *Sahabah*, his companions.

She sat before the Prophet (S.A.W.) and said, to him. "O Prophet of Allah! Will you do something for me?"

"What?" the Prophet (S.A.W.) asked. "Please come with me", she said. The Prophet asked, "Where do you want to take me?"

The girl replied, "I will take you to that lane. Only then will I tell you what I want you to do for me."

The Prophet (S.A.W.) accompanied her. The *Sahabah* were amazed that the Prophet (S.A.W.) should bother about a mad girl.

The girl took the Prophet (S.A.W.) round and round many lanes in Madina. The Prophet (S.A.W.) went with her. She kept talking to herself. At last, she sat down and said, "O Prophet of Allah! You also sit here". The Prophet (S.A.W.) sat there.

The girl had no work. She did not want the Prophet (S.A.W.) to do anything for her. It was just her madness that she took him round the lanes. The Prophet (S.A.W.) knew this yet he went with her just so as not to hurt her feelings. He was sympathetic and kind to everyone.

He (S.A.W.) was very kind to the poor and often prayed: "O Allah! keep me poor. Let me die poor. Raise me (in the next world) with the poor."

Ummul-Mumineen Ayesha (R.A.) heard this dua and asked him, "O Prophet of Allah! Why do you pray like this?"

He replied, "Because they (the poor) will go to heaven before the rich go."

Allah has given you so many gifts, food, house, family, parents, school, friends and a healthy body. So, thank Allah for all these things, and be kind and helpful to those who do not have these things. Be especially kind to the old, sick, blind, lame and mad people. Never say things that may hurt them. Don't make fun of them. You will not like anyone to make fun of you. Will you?

According to *hadees*, if you smile at another Muslim, it is like giving *Sadaqah* or charity, and if you smile at your parents, you get the reward or *Sawab* (*Hasanat*) of doing one *Haj*. We must be polite, gentle and sympathetic towards everyone. Nobody likes a hard, rude, rough and unkind person. Will you show sympathy and kindness to everyone?

CAN YOU REMEMBER?

1. *What is sympathy?*

Sympathy means to share another's trouble by showing kindness to him.

2. *Why should we show sympathy for others?*

We must show sympathy for others because in this way we:

- (A) can lessen their pain, and
- (B) can thank Allah for all HIS gifts to us.

3. *Why did the Prophet (S.A.W.) pray to Allah to let him die poor and to raise him with the poor (on Judgement Day)?*

The Prophet (S.A.W.) prayed like this because the poor will go to heaven before the rich.

MORALS

1. A boy bumps into a car and falls down bleeding. Rafi passes by and walks away. Ahmad also passes by. He picks up the bleeding boy and takes him to the hospital. Who has sympathy for others?

Rafi or Ahmad?

2. Ramadan is an old rickshaw puller. Anees often sits in his rickshaw and always gives extra money to Ramadan out of sympathy. Farooq says, "Anees! Why should we give them more than their due money?"

Anees says, "Everything should not always be measured in dues. Ramadan is old and we must help him." Is Anees right? What will you tell Farooq?

3. A blind beggar is about to cross the street. Moeen holds his stick and guides him across the road. Some boys make fun of Moeen and the beggar but Moeen does not care for them. What feeling made Moeen help the blind beggar?



Ancient mosque in Fujairah, UAE

19. A PROMISE

When we say that we will do something, it is called a promise. A Muslim always keeps a promise. A person who does not keep his promise is a liar and also a hypocrite. A hypocrite or *Munafiq* is one who says something but does not do it.

In our Prophet's (S.A.W.) time, a treaty of peace was formed between the Muslims and the non-believers (*Kuffar*) of Makkah. A treaty is an agreement between two parties. This treaty was called the Treaty of Hudaibiya because it was formed at the spot of Hudaibiya near Makkah.

According to this treaty, if a man of Makkah became a Muslim and came to join the Muslims of Madina, they would have to send him back to Makkah. The Prophet (S.A.W.) agreed to it. A man called Suhel-bin-Umro had come on behalf of the Makkans to form this treaty.

He and the Prophet (S.A.W.) had just agreed to the treaty. Just then, Suhel-bin-Umro's own son Abu Jandal came running towards the Prophet (S.A.W.)

Abu Jandal had become a Muslim in Makkah. The Makkans had beaten, tortured and imprisoned him. Somehow, he had escaped from Makkah and reached the Muslims.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ
ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ
اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another. Truly, the most honored of you in Allah's sight is the greatest of you in piety. Allah is All-knowing, All-Aware. (Qur'an, 49:13)

Suhel-bin-Umro saw his son and reminded the Prophet (S.A.W.) of the agreement they had just made that anyone who comes to the Muslims from Makkah would be returned to the Makkans.

Everyone saw that Abu Jandal was bleeding and wounded by the beatings of the Makkans. He still had chains on his feet.

He showed his wounds to the Prophet (S.A.W.) and pleaded with him not to send him back to Makkah.

He said, "Will you send me back to the *Kuffar* who have tortured me so much?"

His father insisted that as the agreement had been made, his son should be sent back with him to Makkah.

The Prophet (S.A.W.) turned to Abu Jandal (R.A.) and said, “Abu Jandal! Be patient. Allah will surely help you and other oppressed people in some way. Now, the agreement has been made, and I cannot break my promise.”

Tempers ran high among the Muslims against Suhel-bin-Umro. The Muslims were angry and roused but they controlled themselves. Abu Jandal was sent back with his father to Makkah.

Dear Children! Do you see how our Prophet (S.A.W.) kept his promise even though it hurt his very dear friend and hurt all the Muslims. With a heavy heart, he sent his own man back into enemy hands just to keep his promise. We must think well before making a promise. Once we have made a promise, we must fulfil it. Do you keep your promise?

CAN YOU REMEMBER

1. *What is a promise?*

When we say we will do something, it is called a promise.

2. *What kind of a person does not keep his promise?*

A hypocrite does not keep his promise.

3. *Who is a hypocrite or Munafiq?*

A hypocrite or *Munafiq* is a person who says something but does not do it.

MORALS

1. Asim tells Ameen that he will meet him at the market at 5 p.m. In the evening Asim feels lazy and does not go to meet Ameen. Ameen waits for Asim but Asim does not turn up.

Is Asim right?

2. Fahd had high fever but still goes to Jaseem's house to give a book because he had promised to return it that day. What do you think of Fahd?
3. Nadeem is just leaving his home to return to his hostel. His neighbour Mrs. Fareed comes and tells him to give her letter to her son in the hostel. Nadeem promises to give the letter but later forgets to give it to her son.

After a week, Mrs. Fareed sends a telegram informing her son that his father was dead. She had written to her son that letter, calling him immediately. Why could Mrs. Fareed's son not meet his father? Tell Nadeem what he should do in future.

20. THE GOOD BROTHERS



Haroon Al Rasheed was a great king. He had two lovely children named Maamoon and Ameen. His one desire was to give them very good education. So, he kept a good teacher for them. The teacher came daily to the king's palace to teach the young princes.

One day, the teacher got up to go out of the room for some work. Both the princes jumped up to fetch his shoes for him. They began quarrelling for the shoes. At last, they decided that each will bring one shoe of the teacher.

The brothers happily put the shoes before their teacher. The teacher was surprised and pleased with them and blessed them and prayed for them. The king Haroon-al-Rasheed came to know about this incident. He was extremely happy and gave prizes to the children. Both the good brothers grew up to be great leaders.

Children, you too must respect your teachers. Our Prophet (S.A.W.) was a teacher. A teacher is very noble. His work is the noblest of all works because he gives knowledge and light to another person and shapes the child's habits, life and thoughts.

Your teacher is your parent in the school. Teachers make great sacrifices to make you great, good and wise. They take great pains to make your life comfortable with the lamp of knowledge. They give you something which you can never get in the market even if you spend a mountain of money. And that thing is knowledge.

So, respect your teachers throughout life. Serve them in every way you can. Never back-answer them. They are hurt when you do not obey them or when you do not study. Do not hurt them because they love you too much. Will you hurt your teacher who loves you so much? The best way to keep your teachers smiling and happy is to obey them, to study well and to be good.

CAN YOU REMEMBER?

1. *Why must we respect our teachers?*

We must respect our teachers because they teach us how to lead pure, clean and honest lives, give us knowledge and make us wise and good.

2. *Why are teachers important?*

Teachers are important because the future of their students in this world and the next world depends on their teaching.

3. *Do teachers have any duties towards students?*

Yes. It is the duty of teachers to love and teach their students in an easy way which they can understand and treat them like their own children.

4. *Do students have any duties towards teachers?*

Yes. It is the duty of students to respect and obey their teachers not only inside the school but also outside the school and to study hard.

5. *What is the best way to keep teachers happy?*

The best way to keep our teachers happy is behave well, study well and to be good not only inside the school but also outside the school and even in later life.

6. *Is it enough to respect and obey teachers?*

No. That is not enough. We must follow their teachings in our daily life in practice.

7. *Should you obey your teacher if she tells you to do something unislamic?*

No. We must not obey anyone, teachers, parents or anyone if they tell us to disobey Allah.

8. *Must you still respect your teacher even when you disobey her for doing something unislamic?*

Yes. We must still respect our teachers in such a case.

9. *How can you show your gratitude for your teachers?*

We can show our gratitude for our teachers by respecting them and by praying for their salvation (success) in both the worlds.

10. *Why must we respect our teachers like our parents?*

We must respect our teachers like our parents because in the school, they are in the place of our parents.

MORALS

1. Ali and Rashid are having lunch together in the recess. Their teacher is also having lunch with them. Her hand reaches out for the glass but it is empty. She does not tell anyone to bring water. But Ali guesses that she needs water. He at once gets water for her while Rashid keeps sitting silently. Why is Rashid wrong? What do you think of Ali?

2. Zahida sees her teacher coming out of the Staff Room with a pile of books. Zahida runs to her and begs her to let her carry the books. The teacher allows her to do so. Did Zahida do the right thing?

3. Nadeem and Jaseem are friends. They pass by the theatre and stop and stare at the film poster there. Their teacher suddenly passes by and scolds them for standing there. Nadeem says, "Madam, this is not the school. So, we are free to do anything."

The teacher does not say anything but punishes him in the school the next day for not obeying her. Was Nadeem right in back-answering his teacher? Did he respect his teacher?

4. Shahid talks and shouts too much in the class. He neither studies in the class nor does he do his home-activity. He also fights with others. The whole class is against him for spoiling the reputation (good name) of their

class and disturbing them. His teacher asks him, “Do you really respect me?” With tears, Shahid answers, “Yes Madam, very much.” The teacher said, “If that is really true then why don’t you be good and polite and study well to show your respect for me?”

Nadeem now understands that respect means also to obey the teacher and to be polite to all in the class. He cannot show respect by being bad and rude right in front of her. He now begins studying hard at home. In the class, he does not talk to anyone and becomes polite. He pays attention and hears every single word the teacher teaches and soon gets first rank in the examination. What do you think of Shahid?

5. Gauhar is punished for fighting with a boy. The teacher tells him to run around the ground 3 times. Gauhar does so but laughs all the time. Do you think Gauhar is really good?
6. A student and teacher meet each other after many years in a prison cell. The teacher is ill and cannot bear cold water. He needs warm water for ablution (*Wudu*). The guard does not provide (give) warm water. The student who is himself an adult now, fills a bowl with cold water, lies down in bed, places the bowl quietly on his chest. Now, he covers himself with a sheet so that his teacher may not see him. After a few hours, the cold water in the bowl turns warm by the young student’s body-heat. He gives this water to his teacher for ablution. For months he warms cold water in this manner for his teacher. Why did the student do so?
7. Zehra and Naseema meet their teacher after their marriage. Zehra respectfully greets her old teacher and takes her home and talks to her for a long time. She also does the teacher’s work. Naseema does not bother to even greet her teacher as she thinks that she is no longer her student. She ignores her rudely and goes home. What will you tell Naseema? What do you think of Zehra?



21. *TAHARAH* — PURIFICATION

Asim and Amin are good friends. One day, they play for a long time in the park. While returning home, they talked to each other.

- Asim : What is purification? Can you tell me?
- Alum : Purification means extra cleanliness or *Taharah* or *Tuhoor*.
- Asim : What is the difference between cleanliness and purification (*Taharah*)?
- Amin : Asim! Cleanliness means keeping the body only clean. Even a person who is not a Muslim, can be clean. Can he not?
- Asim : Of course, he can.
- Amin : But, purification or *Taharah* is more than cleanliness. It means a clean body, clean and pure heart and mind which are free from dirt, bad thoughts and *Shirk* or polytheism.
- Asim : Amin! Tell me. Is *Taharah* or purification really important?
- Amin : Yes. It is very important. Prophet Muhammad (S.A.W.) said, "Cleanliness and purity are half the faith."
- Asim : Amin! How can we make ourselves pure and be extra-clean? It appears a difficult job.
- Amin : Not at all. Its easy. We can keep ourselves pure by taking a bath and doing *wudu* or ablution. We must also clean the heart and mind and throw out all bad thoughts and instead fill them with faith and Allah's love.
- Asim : We become unclean and impure again when we go to the toilet and relieve ourselves. What must we do to be pure again?
- Amin : We must do the *Wudu*. *Wudu* make us pure. We must do *wudu* or ablution and offer *salat* only after that.
- Asim : Yes, I have read the *Hadees* that the Prophet (S.A.W.) said, "Allah does not accept the *salat* of a person who has not done *wudu* after going to the toilet or after passing wind."
- Amin : Yes. Offering *salat* without ablution or *wudu* is a sin.
- Asim : But, Amin, surely be there are other things too which break our *wudu*?
- Asim : Yes. *Wudu* is also broken if we fall asleep. But if you just doze off briefly while sitting upright *wudu* is not broken. If blood flow out from any part of the body *wudu* is broken. Sometimes, the finger is cut while sharpening a pencil and

it bleeds. It is better to wait for sometime and allow the blood to clot (thicken and dry) and then do the *wudu*. Fainting, vomiting, bleeding through the nose, some food coming back into the mouth from the stomach, breaks the *wudu*.

Asim : But, Amin, supposing there is no water for an ablution, what can we do?

Amin : Then, we can do the dry ablution called '*Tayammum*'. We can do a dry ablution when there is no water for *wudu* or for bathing or when we are very sick or injured or if it is freezing cold and if the use of water *wudu* or bathing could hurt or harm us. In such cases, even if there is water, we can do a dry ablution.

Asim : How wonderful! how practical Islam is ! It really cares for us.

Amin : Allah cares for us a lot.

Asim : How do we do the dry ablution?

Amin : That's simple. Say '*Bismillah-ir-Rahman-ir-Raheem*' and strike both your palms once on the mud, blow on them (to blow off the mud), then rub them on your face and then on your hands uptill the wrist. A second method of *Tayammum* is to strike dry mud with the palms once and rub your face, then to strike the mud again and rub all over the hands uptill the elbows. Both the methods are correct.

Asim : Just now, we do have water here. So, let us do the ablution quickly or we will be late for prayers.

Amin : Yes, but do your *wudu* carefully and properly. Do not leave any part dry and do not be in a hurry to finish the *wudu* soon. If we do not do our ablution well, those parts which remain dry will burn in hell-fire but if we do *wudu* well, our sins are forgiven.

Asim : Is it true'?

Amin : What?

Asim : Doctors now say that if the face, hands, feet and head are washed in the same order as they are washed in *wudu*, the nerves at once become fresh. Is it true?

Amin : Yes. Science has discovered many benefits of *wudu*. You know, on Judgement Day, we will be recognized by our marks of *wudu*.

Asim : How?

- Amin : The Prophet (S.A.W.) said, "They (my *Ummah*) will come with white faces and arms and legs because of ablution- and I will arrive at the cistern (*Kausar*) ahead of them."
The Prophet (S.A.W.) also said, "A *Mumin's* (faithful Muslim's) ornaments will reach (all those parts) where his *Wudu* water will reach."
- Asim : Wow! It looks like all the goodness is for those who stay pure In body, heart and mind.
[Amin suddenly sees his father coming towards them.]
- Amin : *Assalamualaikum*, Father!
- Father : *Wa-alaikumassalaam*, son. I will reach home after some-time. Take this mutton and give it to your mother to cook.
- Amin : Yes, Father.
[Father walks away hurriedly. Amin goes home with Asim.]
- Amin : *Assalamualaikurn*, Mother. Father gave this mutton bag.
Oh, oh! Some blood has come out of this bag and spoiled my pant.
- Mother : Blood makes a person impure (dirty). Wash it with water.
- Amin : But Mother, there's blood in the mutton too. Yet, we eat it.
- Mother : No. That blood was from the mutton bag. The blood from the mutton is removed when we cut animals in the *halal* way. Cutting animals in the *halal* way removes all blood from the mutton.
[Amin washes that part of his pant which was soiled by the blood]
- Asim : Amin, here comes your baby-brother. Come, come baby.
[Asim picks up the baby in his lap and plays with him].
- Asim : Oh! See what the baby has done. He has spoiled my pant with urine.
- Amin : Come quickly and wash it. Urine makes a person impure and dirty. Wash it with water 3 times.
- Asim : You know, Amin. Some people think that if there is urine on the dress, the whole dress has to be washed and a bath too must be taken.
- Amin : Oh no. Certainly not.
- Mother : There is no need to wash the whole pant. Wash only the spoiled part to be clean. Also, there is no need to take a bath. Wash just that part of the body which has been spoiled. After that, you are clean.
- Asim : Water is such a blessing of Allah. It cleans everything. It



cleans our body, clothes, rooms and almost everything. Rainwater gives a big bath to the flowers and fields, mountains and forests.

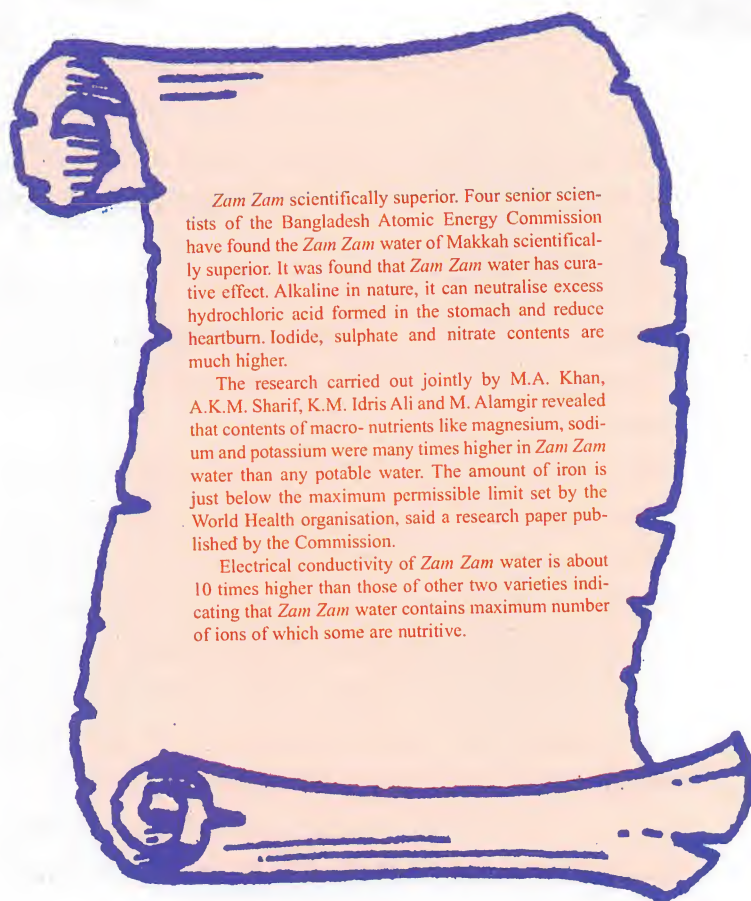
Amin : Yes, it is enough to wash a thing 3 times with water to make it pure and clean. But, we must use only clean and pure flowing water. Look at that pond full of dirt. It has standing water and is dirty.

Asim : But, how can we know which water is dirty?

Amin : Just look at the colour and smell of the water. If the colour, smell and taste of water changes, it becomes dirty. We must not use standing dirty water for bathing or for ablution. If an animal like a pig or a dog drinks water from a container then, it becomes impure and cannot be used for *wudu*, bath or cleaning. If water contains urine, blood, excreta or puss, then too it is impure and unfit for use.

Asim : What about this fashion to take a tub-bath? The water stands in it and the same water is used again. It also does not flow out.

- Amin : That kind of a bath does not purify us as the water does not flow off.
- Asim : Rain-water, spring-water, sea-water, ice-water and river-water are pure. Is it not?
- Amin : Yes, rain-water also has cure for ailments (sickness) in it. Our Prophet (S.A.W.) often mixed rain-water with honey and drank it. It is good for health,. The Prophet's companions would often store and even borrow rain-water from each other.
- Asim : But, *Zam Zam* is the best water, of course. Did you read the latest news about it?
- Amin : What?
- Asim : It says that some scientists have found that *Zam Zam* water has more nutrients than normal water. This means that it is superior and has a healing and curative effect.
- Amin : Do you have that news-piece? Asim : Yes, here it is.



- Asim : [Asim then sets out for his house. As he walks, he thinks]
I now understand why the Quran says, “ Surely Allah loves those who turn to Him (in *Taubah*) and those who take particular care for purity and cleanliness.”
[Asim reaches home, offers *salat*, cleans his bed and prepares to go to bed.]
- Asim : Mother, where is my oil and *Surma*? We studied in Science that hair too have roots. The oil enters the roots, and is like a food for the hair and the brain.
- Mother : Here is your hair-oil and here is your *Surma* for the eyes. Our Prophet (S.A.W.) and the Quran said everything long back that which science is discovering now. Do you know that it is now the latest fashion to eat with fingers and not with spoons?
- Asim : O really! Why?
- Mother : Because now it has been discovered that when we eat with fingers, phosphorous from the fingers mixes with the food and that is good for the health and helps in digestion.
- Asim : And our Prophet (S.A.W.) showed us this good way of eating with fingers 1400 years back.
- Mother : Yes. There was a scientific reason behind everything he did. Now, go to sleep.



- Asim : *Fi-amaanillah.*
- Mother : *Fi-amaanillah.*

CAN YOU REMEMBER?

1. *What is cleanliness?*

Cleanliness means being free from dirt.

2. *What is Taharah?*

Taharah means extra-cleanliness or purity of the body, heart and mind.

3. *How can you keep your heart and mind clean and pure?*

We can keep our heart and mind clean and pure by reading the Quran, remembering Allah, doing 'Zikr', thinking only clean thoughts and reading only good books.

4. *What things make your body or a place dirty?*

Mud, dirt, blood, urine, excreta, puss and saliva of animals like dogs and pigs, make a body or thing dirty.

5. *How can you clean and purify a body or thing?*

We can clean a body or thing by washing it with water thrice.

6. *What will you do if you have no water to do wudu or to take a bath or if doing wudu or taking a bath with water may hurt you or if you are ill? How will you purify yourself in such a case?*

We will do a dry ablution or *Tayammum* in such a case.

7. *What things break an ablution or wudu?*

Going to the toilet and easing yourself, passing wind, bleeding from any part of the body, vomiting or food returning back to the mouth from the stomach or sleeping off.

8. *How can we know which water is dirty?*

We can know that water is dirty if its smell, colour and taste changes.

9. *What is a special quality of Zam Zam water?*

Zam Zam water has the highest mineral-content, higher than in any other water. It has a curative effect.

10. *Why did the prophet (S.A.W.) mix honey with rain water and drink it?*

Honey has a curative effect and rain water is pure. When both are mixed and taken, it is good for health.

11. Name the different kinds of pure water?

Rain-water, spring-water, well-water, sea-water, ice- water and river-water are pure-water.

12. Do the Tayammum.

Say whether the following are true or false statements.

1. Rain water is pure. ☐
2. People now like to eat with fingers because the phosphorous from the fingers mixes with the food and this is very good for health. ☐
3. We must wash the whole dress if it is spoiled by urine or blood. ☐
4. We must take a bath if a part of the body is spoiled by urine or blood. ☐
5. It is enough to wash the part of body or dress which is spoiled by urine or blood. ☐
6. If a pig or a dog drinks from standing water or from a container, it becomes dirty. ☐
7. Stagnant (rotten) or standing water is clean. ☐
8. We must use only clean, flowing water for *wudu* or bathing. ☐
9. Bathing in a bath-tub purifies us. ☐
10. Water is a purifying agent. ☐
11. Prophet Muhammad's *Ummah* (followers) will be recognized on judgement Day by their marks of *Wudu* with shining hands, faces and feet. ☐

Topic for class discussion:

We cannot offer *salat* if we have not done ablution or *Wudu* even if we are very clean because ablution purifies us.

MORALS

1. Asif says to Imran, I am very clean and took a bath this morning. "Why should I do an ablution or *Wudu*?" Imran tells him, "*Wudu* purifies us and there is a difference between cleanliness and purification." Asif does not listen to Imran and offers *salat* without *wudu*. Has Asif sinned by doing this?

2. Salma misses her *salat* and says that her baby has urinated on her so she has to take a bath. Her friend Asma says that it is enough to wash only that part of the body which is dirty and to change the clothes or to wash that part of the dress which is spoiled. But, Salma refuses to believe this and does not pray. What will you tell Salma?

3. Athar tells Wasif that he just cannot understand how sand which is itself dirt, can be used for *Tayammum* and how we can be cleaned by it?

Wasif says, "There is a difference between cleaning and purification. *Wudu* or *Tayammum* are a sign of purity. It makes you pure and makes you different from your previous dirty condition. So, that is enough." Who is right?

4. A dog puts his tongue in Yasir's bowl of water and dirties it. Yasir washes the bowl thrice with water. Ejaz sees this and asks, "How can the bowl be cleaned by washing thrice with just water?" Yasir tells him the bowl is now clean and pure.

Ejaz goes home and does an experiment. He gives a bowl of water to a dog. The dog drinks some water from it. Now, the man takes a sample of that water and takes it to his laboratory. He observes it through the microscope and sees innumerable germs in it. Yasir washes the bowl once. Now he again takes some water from it and observes through a microscope. He is surprised to see that the germs are now less than before. He now washes the bowl a second time. Now, he see that the germs in the bowl are very few. Ejaz now excitedly washes the bowl a third time. This time, he see that there are no germs at all and the bowl is fully clean. He now knew that Yasir was right. Anything washed with water thrice becomes pure and clean.



22. SALAT — 1

An arrow came flying and struck Ali (R.A.), the companion of the Prophet (S.A.W.). people tried to remove it but Ali was a strong man with a well-built, hard body. The arrow was stuck firmly in his flesh and would not come out. He then said, "Wait. Let me offer salat. While I am praying, you may remove the arrow."

Lo and behold! When Ali began praying, his friends pulled out the arrow easily. Why? Ali understood every word he said while praying. He feared Allah. When he recited the Quran in the *salat*, he forgot everything else. His heart trembled and his body became loose due to fear of Allah. That is why they pulled out the arrow easy when he was lost in prayer and his muscles became loose. This is exactly how the Quran tells us about such good people:

"Allah has revealed the most beautiful message in the form of a book.... (Hearing it), the skins of those who fear their Lord tremble and then their skins and their hearts become soft to the remembrance of Allah.." (Zumar - 23)

Dear children. This is a real experience. If you pray to Allah with a true and sincere heart, you feel light and soft because you know you are standing and talking to the Great King, the greatest power in the universe. So, you must know and understand what you are saying in *salat*.

Dear children, *Salat* is very important. Let us first see the meaning of some important terms of *salat*.

1. Niyyat :

This is the intention of offering *salat*.

2. Takbeer Tehreemah :

Allah is Greatest

اللَّهُ أَكْبَرُ

3. Sana :

O Allah! You are pure and free from all defects, and we praise Thee only and Thy Name is blessed and Thy glory is great and nobody is worthy of worship except Thee.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

4. Ta-awwoz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek Allah’s protection from satan who is accursed”.

5. Tasmeeya

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful.

6. Qiraat

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾
الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
مَالِكِ يَوْمِ الدِّينِ ﴿٣﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ

“Praise be to Allah the Lord of the world. Most Gracious, Most Merciful, Master of the Day of Judgement. Thee do we worship and thine aid we seek. Show us the straight way. The way of those on whom Thou hast bestowed the Grace. Those whose (portion) is not wrath. And who go not astray.” (Amen).

7. Tasbeeh of Ruku

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Glory be to my Great Lord, and praise be to Him”.

8. Tasmees

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears that who praises Him.

9. Tahmeed

رَبَّنَا لَكَ الْحَمْدُ

Our Lord to Thee praise be.

10. *Tasbeeh of Sujood*

سُبْحَانَ رَبِّيَ الْأَعْلَى

O Allah, glory be to You, the most High.

11. *Tashahhud*

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

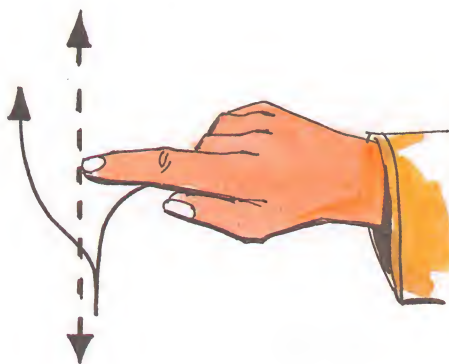
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

“All compliments, all physical prayer, and all monetary worship are for Allah. Peace be upon You, Oh Prophet, and Allah’s mercy and blessings. Peace be on us and on all righteous slaves of Allah”.

“I bear witness that no one is worthy of worship except Allah. And I bear witness that Muhammad (S.A.W.) is His slave and Messenger.”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ



12. *Salat-ala-Rasool*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allah. Send grace on Muhammad and the family of Muhammad, the way Thou sent grace on Ibraheem and on the family of Ibraheem. And send blessings on Muhammad and on the family of Muhammad, the way Thou sent blessings on Ibraheem and on the family of Ibraheem in the worlds. For Thou art worthy of all praise, full of all Glory.”

13. *Dua after Durood*

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿١﴾
رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ ﴿٢﴾

“Oh Lord, make me and my children keep up prayers.
Our Lord, accept our prayer.
Our Lord, forgive me and my parents and all the Believers on the Day of Judgement.”

or

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

14. *Salam*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“Peace be upon you and mercy of Allah.”

“Peace be upon you and mercy of Allah.”

15. *Qadah*

To sit at the end of 2 rakats.

16. *Qiyam*

To stand in salat.

Dear children! you may wonder why it is compulsory to offer *ṣalat* in Arabic language only. Why can't we offer *ṣalat* in our own mother tongue or in a language which we understand? Offering *ṣalat* in any other language except Arabic is not allowed. Why? There is a great reason for this. A common language binds Muslims from every corner of the earth. Whether they are from China, America, France, Arabia, India, Germany or Pakistan, they become one, united and equal when they pray together in the same *Jamat* in Arabic.



Supposing we were allowed to offer *ṣalat* in any language, every man of every different country would fight and insist that *ṣalat* should be offered in his language. Then, in the same *Jamat* or congregation, people of different lands would fight in this way. Perhaps a Frenchman would not pray behind a Russian *Imam* because he would pray in the Russian language.

Arabic is the language of the Quran. So, *ṣalat* in the Arabic language unites the whole world's Muslims in a strong tie.

But you can offer supplication (*dua*) in any language and talk to Allah to your heart's content for as long as you like.

CAN YOU REMEMBER?

1. *Match the pictures with the correct word.*
Qadah, Takbeer, Rukoo, Sujood, Qiyam.



2. *What happens when you offer salat with a true and sincere heart with understanding?*

We feel close to Allah. We feel light and soft when we offer *salat* with a true and sincere heart with understanding.

3. *Why must you know the meaning of the salat?*

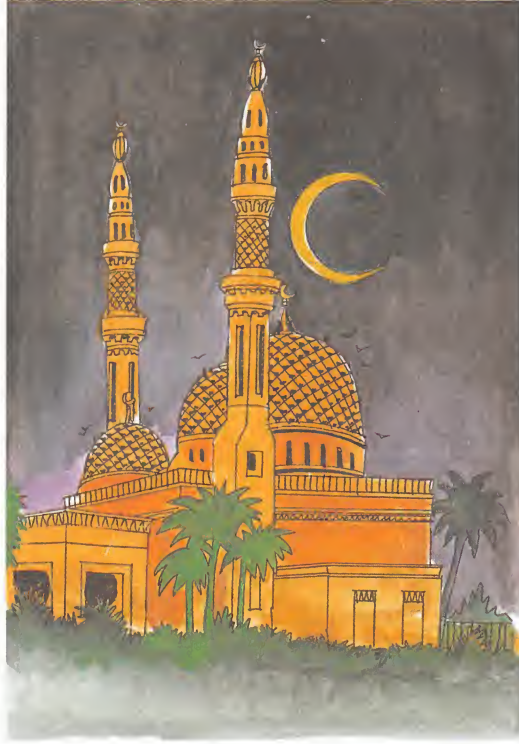
We must know the meaning of the *salat* because we must understand and know what we are saying to Allah.

MORALS

1. Rehana says she will offer *salat* in English or Urdu because she can understand it better. Is she right?
2. Adnan offers *salat* regularly but does not know the meaning of *salat*. Adeeb tells him, "How strange! You meet your Master and Friend every-day in *salat* but you don't know what you are talking about!" Tell Adnan what he should do.



23. SALAT — 2



Prophet Muhammad (S.A.W.) said.

“For everything there is a polish which removes rust, and the polish for the heart is remembrance of Allah and there is no act that redeems (saves) from Allah’s punishment so much as remembrance of Him.”

One of the Prophet’s companions once said, “Pray in such a manner as if it were your last prayer on earth”.

The Quran Says:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتِ طُكُلٌ
قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ط وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

“Do you not see that it is Allah whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings spread out? Each one knows its own (way of) *salat* and praise..” (Surah Noor - 41)

Yes, dear children, everything in the universe is praying and offering . Even the birds and animals offer *salat* in their own way. How bad it is if we do not offer *salat*. We would become worse than animals.

A boy or a girl should begin praying when he or she is seven years old. If he does not pray when he is 10 years old, his parents can beat him for this. This is because this beating is better than the fire of hell.

The Quran says:

“..... they in the gardens will ask the sinners: ‘what drove you into hell? They will say ‘we were not of those who observed salat.’”

One day, the Prophet (S.A.W.) came out during the autumn season when the leaves dry up. He shook the branches of a tree, and its dry leaves fell down. He then said to his companion Abu Zarr,

“O Abu Zarr, when a Muslim observes his *salat* with attention and devotion, he sheds his sins just like this tree which is shedding its leaves.”

Do you see how important and useful *salat* is? Every time you pray, it cleanses you and washes off your sins. Really, a person who does not observe *salat* is not a Muslim at all.

Salat is compulsory for every person who fulfils the following conditions:

1. He or she must be a Muslim.
2. He or she must be an adult.
3. He or she must be sane and not mad.

Qada Salat

It is bad and shameful to miss a prayer. But, if for some reason, you have missed a ‘*Fard*’ (compulsory) *salat*, it is compulsory to offer it later as a *Qada* or missed *Salat*.

1. You need not offer *Qada Salat* for missed *Sunnah* or *Nafil salat* but if a *Nafil* prayer is once begun and then becomes void (broken), you must offer it later as *Qada salat*.
2. If ‘*Witr*’ *salat* has been missed, it must be offered as *Qada Salat*.
3. *Qada salat* should be offered as soon as possible.. You can offer many missed prayers together.
4. The 2 *Sunnah* prayer of *Fajr* are very important. If you have missed them, you must offer *Qada salat* for them on the same day before sunset. But after sunset, they cannot be offered as *Qada*.
5. A *Qada salat* should be offered quietly at home or in a mosque but secretly. You must not offer it in full public view as it is very shameful to miss a prayer.
6. You can offer *Qada salat* at any time but it should be at the earliest.

7. If a person has missed *salat* for many months or years and later became a true Muslim, he must offer all missed *salat* as *Qada* salat. The best way to do this is to offer *Qada salat* instead of sunnah or *Nafil* salat after every *Fard Salat*.
 8. A missed Friday *salat* or a broken *Eid salat* cannot be offered as *Qada salat* because for both these prayers, a congregation is necessary. But, a missed *Eid salat* can be offered as *Qada* by a group of people together on the next day only and *Eid-ul-Adha salat* can be offered as *Qada* till 13th Zil-Hajj only and not on the Eid-day itself. For a missed Friday *salat*, only 4 *rakats* of *Zuhr* must be offered.
 9. During a journey, a prayer is shortened. If it is missed, its *Qada* will also be shortened but if he stays somewhere during a journey and misses his *salat* then his *Qada salat* must be offered in full.
 10. A sick person who is too weak even to offer salat by signs for a period of 6 *salats*, need not offer *Qada salat*. But, if he gets well before a period of 6 *salats*, he has to offer *Qada salat*.
- It is a shame to miss a *salat* and you must try your best to offer it on time. It is only when you become careless about the timings of *salat* that you miss the *salat*. So, note the *salat* timings.

Salat timings

1. The time of *Fajr salat* is from dawn to sunrise.
2. The time of *Zuhr salat* is after the sun has started declining after 12 noon and lasts until a thing's shadow becomes its double. But, it should be offered when a thing's shadow is its equal. In Summer the *Zuhr salat* can be delayed a bit but not in Winter. The Friday *salat* cannot be delayed in any season.
3. The time of *Asr salat* begins after the time of *Zuhr salat* finishes when the shadow is more than double. It lasts till the sun begins to turn pale. However, if you are late then you must offer *Asr* even if the sun has fully paled but not miss it. See how a shadow is measured in this picture.



4. The time of *Maghrib salat* begins after sunset and lasts till the end of twilight that is till 1 1/4 hours.
5. The time of *Isha salat* begins 1 1/2 hours after sunset and lasts till dawn but *Isha* should be offered before midnight.
6. The time of *Eid salat* begins after sunrise and lasts till 12 noon but it should be offered early.
7. In places like Norway, the land of the Midnight sun, the time of Makkah must be applied for *salat*.

Undesirable times

Salat must not be offered at 3 times:

1. When the sun is rising after *Fajr salat*.
2. When the sun is overhead at its height.
3. When the sun is setting. *Salat* is forbidden at these 3 times because the sun worshippers worshipped the sun at these times. Even a *Sajda* should not be done at these times but a funeral *salat* can be offered at these times.

These are other times when *salat* is allowed but undesirable.

They are:

1. When you are very hungry or thirsty. You should first eat and then pray.
2. When you need to ease yourself.
3. You must not offer *Nafil* prayer when the *Jamat* or congregational *salat* is about to begin or when the *Imam* is about to give the sermon (*khutba*), before or after *Eid salat*, between *Asr* and *maghrib salat*, after *Fajr salat* till the sun has risen fully.

Salat of the sick

A person must pray wherever he is, even if he is on horseback. A sick or dying person must offer *salat* as far as possible. If he cannot offer *sunnah* prayer, he may pray only *Fard*. If he is too weak to do all the actions of *salat*, he may do only those which he can and use signs for the others.

If a person cannot stand, he may sit and pray. If he cannot sit, he may lie down and pray. If he cannot move his arms or legs, he may move his eyes and head and pray. If he cannot even move his head, he must pray by signs of the eyes. How?

A person may lie flat on the back and raise his knees. His feet must be on the bed or floor pointing to the *Qibla*. Then, he can pray by bending his head a little for *Ruku* and a little more for *Sajda*. But, if he cannot even raise his legs or move his head or face the *Qibla*, he can just lie and pray as he likes but must not

miss it. He can turn his face to *Qibla* while lying down for praying but even if this is not possible, he can pray even without moving. He can pray even by using the lowering of eyes and eyelids for *Ruku* and *Sajda*. Even if his bed is impure due to urine and he is unable to move or clean it, he can offer *salat* by signs there. If a person has fainted or is too sick to offer *salat* even by signs then he may leave it. If he cannot pray 6 *salats*, there is no need for *Qada salat* later but if he gets well before a period of 6 *salats*, he must offer *Qada salat* when he is fit enough but if he is very weak and misses 5 *salats*, he need not offer them as *Qada salat*.

Do you see, dear children, how easy it is to follow Islam and how kind Allah is? Islam is easy for us to follow at any time. Do you remember reading about *Qasr* (short) *salat* in journeys? It makes praying easy during a journey.

Islam is a very practical religion. We can follow it in all conditions at all times easily.

Sajda Sahw

Now, look at *Sajda-Sahw*. It means a corrective *Sajda*. If you have made a mistake in *salat* or if you feel you have made a mistake in *salat*, there is no need to repeat the whole *salat*. Just offer 2 extra *Sajdas* at the end and that will correct the mistake. This is called *Sajda-Sahw*. How easy!

How do we do *Sajda-Sahw*? After completing *Tashahhud* at the time of *salam*, turn only for 1 *salam* to the right, then, saying “*Allahu Akbar*”, go down and do 2 *Sajdas*. Now, sit up and say “*Tashahhud*” again and end the *salat* by 2 *salams* as usual.

Satar

Satar must be covered in *Salat*. *Satar* means parts of the body to be covered compulsorily. A man’s *Satar* is from his navel to knees. A woman’s *Satar* is her whole body except face and hands.

Salat of girls and women

It is **not** compulsory for girls or women to pray in the mosque. They are allowed to pray in the mosque but the Prophet (S.A.W.) liked that women should pray at home.

The *salat* of women is the same as that of men except in a few things. They are:

1. A girl or women can show only her face, hands and feet (not ankles) in *salat*.

2. She has to raise her hands for *Takbeer* only till the shoulders and not till the ears. She need not remove her hands out of her covering sheet for this.
3. She must fold her hands on the chest and not under the navel like men.
4. She must keep her feet together while standing while the men must keep the feet a bit apart.
5. She can just put one palm on the other on the chest while boys or men have to hold the left palm in the right palm and their thumb and little finger must grip the left wrist while 3 middle fingers must lie straight on the left wrist.
6. In *Ruku*, a girl need not grip the knee but only touch it with her fingers.
7. In *Sajda* her stomach must touch the thighs and her elbows must rest on the ground.
8. While sitting, she must rest herself on the ground and the feet must be turned to the right while the men must sit on the left foot.
9. She must not recite the Quran **loudly** in any prayer. While men should recite a bit loudly in the *Fajr*, *Magrib* and *Isha salat* if they are praying alone.

CAN YOU REMEMBER?

1. *When do you offer Qada (missed), salat?*
We offer *Qada* or missed *salat* when we miss a *salat*.
2. *For whom is salat compulsory?*
Salat is compulsory for every adult, sane Muslim.
3. *Who gave the permission to parents to beat children if they don't pray by 10 year of age?*
Prophet Muhammad (S.A.W.) gave this permission.
4. *What is the meaning of Sajda Sahw?*
Sajda Sahw means a corrective *Sajda* which we do if we make a mistake in *salat*.
5. *How does salat help us?*
Salat cleanses us, washes our sins and brings us closer to Allah.

6. *What did the Prophet (S.A.W.) tell Abu Zarr (R.A) after shaking the branches of a tree?*

The Prophet (S.A.W.) told Abu Zarr, “When a Muslim observes *salat* with attention and devotion, he sheds his sins just like this tree.”

7. *Say whether the following are true or fake:*

1. We must offer *Qada salat* for missed “*Fard*” *salat*.

☐
2. We must offer *Qada salat* for missed *sunnah* and *Nafil salat*.

☐
3. We must offer *Qada salat* for the 2 *sunnah rakats* of *Fajr*.

☐
4. If ‘*witr*’ *salat* is missed, we need not offer it as *Qada*.

☐
5. You must offer *Qada salat* in public..

☐
6. A missed Friday *salat* cannot be offered later.

☐
7. A void (broken) *Eid salat* can be offered later as *Qada*.

☐
8. A missed *Eid salat* can be offered on the same day.

☐
9. A missed *Eid salat* can be offered next day.

☐
10. The time of the *Zuhr* prayer lasts until a thing’s shadow becomes it’s double size.

☐
11. We must pray ‘*Zuhr*’ when a thing’s shadow is equal to it.

☐
12. In summer, the *salat* can be delayed but not in winter and not the *Friday salat* in any season.

☐
13. You may pray even if you are thirsty or want to ease yourself.

☐
14. The time of *Isha salat* begins 1 1/2 hours after *Maghrib salat* and lasts until dawn.

☐

8. *Fill in the blanks.*

- A. The time of *Eid salat* begins after sunrise and lasts till.....

.....
- B In places where the length of day is more than 24 hours, the time of will be applied .
- C. *Salat* must not be offered at 3 times:

Firstly, when

Secondly, when

Thirdly, when

- D. A sick or dying person can offer *salat* by
- E. A man's *satar* is from to
- F. A women's *satar* is the whole
except

9. *Demonstrate Sajda-Sahw in your class.*

MORALS

1. Abid's friend comes just as he is about to offer the *Asr Salat*. Abid does not pray. He says it is very important to treat guests well and so he attends to his friend first. He says he will offer *Qada salat* later. What will you tell Abid?
2. Sameera offers *salat* regularly. She stays very healthy and cheerful. Her classmate Zareen tells her, "What is the use of praying? Its better to spend prayer-time in studies". Sameera tells her that praying is compulsory. After 10 years, Sameera and Zareen meet each other, Sameera is shocked to see that Zareen has become thin, pale and very weak.

Can you say why Zareen has such a bad health?

3. Zaman and Rashid go for a picnic with their friends. Rashid does not offer *Zuhr salat* and says, "I will offer *Qada Zuhr salat* later because this is a picnic."

Zaman quietly draws out his beautiful cotton prayer mat from his pocket. It could be folded up into a very tiny packet. He offers *salat* on it. What do you think of Zaman? Is Rashid right?

4. Saleha's mother keeps telling her to offer *Asr salat*. Saleha is busy doing her sums. She says, "Just one more sum. There's still time. The sun is still bright." Slowly, the sun goes down. Saleha now rushes up and does ablution in a hurry and offers *salat* in a great speed like a hurricane. Is she right? What should she do?

24. WELCOME RAMADAN



Oh, Zehra! Happy days are here again!



Yes. The days of spring and flowers have come. It is too beautiful. It's Ramadan.

Oooh, Zehra! Why do we feel so happy in Ramadan? I can smell perfumes. Even the wind has become sweet.



Yes, the doors of heaven are opened and the doors of hell are locked. Even Satan is chained in this month. And the angels decorate heaven.

What is *Saum*?



Saum means fasting from dawn to dusk

Is *Saum* compulsory



Yes, *Saum* is compulsory in Ramadan. It is a pillar of Islam.

When do we fast?



We fast for a month in the month of Ramadan.

Why do we fast?

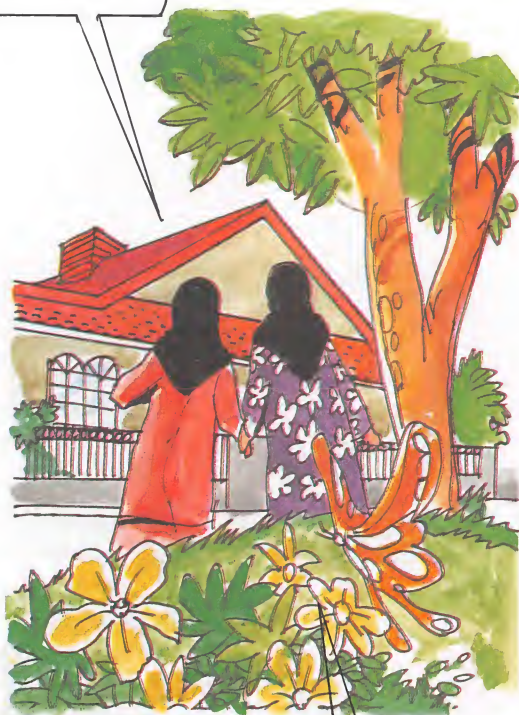


We fast for 3 reasons

- 1) because fasting is compulsory
- 2) because it develops nice qualities like piety and self control in us.
- 3) and because

We thank Allah for giving us the Quran.

The Quran?



Yes, the Quran was revealed in Ramadan.

The whole Quran?



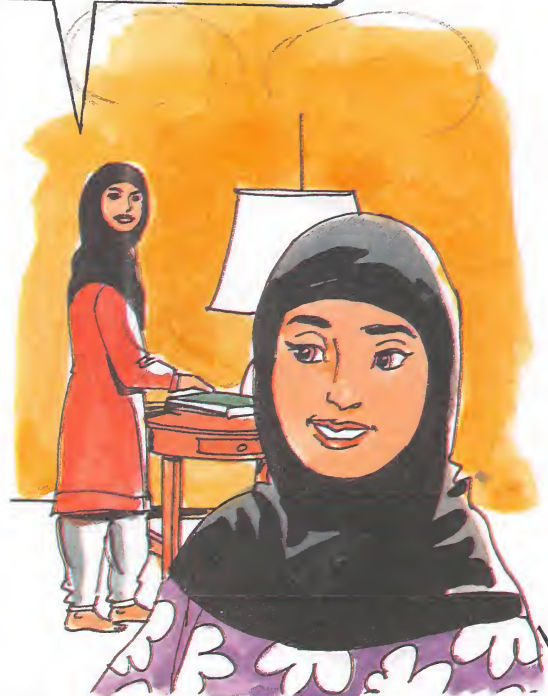
No. Only the first 5 verses of *Surah Alaq* were revealed.

On which day was the Quran first revealed?



On a special night called the *Lailatul Qadar* or Night of Power. It is one of the last 10 nights of Ramadan.

Where was the Quran first revealed?



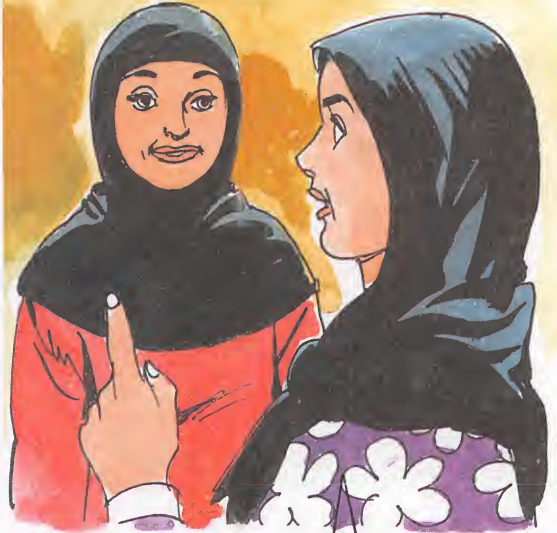
In the cave of Hira near Makkah. Our Prophet (S.A.W.) was praying there.

How beautiful is the month of Ramadan



Yes. The special night-prayer of Ramadan is *Tarawih*. It is lovely.

But, some people pray 8 *rakats* and some pray 20 *rakats* in *Tarawih*



Yes. Both are right.

Can we pray *Taraweeh* at home too?



Yes, of course but it is better for men to pray in the mosque with the others.

How do we fast?



We do not eat from dawn to dusk



Dear children! Ramadan is the loveliest month of the year. We see such a lot of love, activity and happiness among the Muslims in this month. Yes, Ramadan is a spring of virtues, a season of flowers.

Prophet Muhammad (S.A.W.) said: "When Ramadan comes, the doors, of the skies are opened, the doors of hell are closed and Satans are bound (Chained)."

We fast in the month of Ramadan. Fasting or *Saum* is a pillar of Islam. The fasters will go to heaven through a special door called "*Rayyan*".

When a person fasts sincerely with "*Iman*", all his past sins are forgiven. At the end of the month, on the last night of Ramadan, a fasting person is fully forgiven just as a labourer is given his wages (Pay) after work.

Do you know, dear children that Allah likes the smell of a fasting person's mouth more than the perfume of musk? Yes, that is true. Moreover, if you do anything good in this month, you get a reward many times more than in other months.

But, the reward of "*Saum*" or fasting is endless. Allah says: "***The fast is for me and I alone shall compensate (give reward) for it.***" (35 -3)

Prophet Muhammad (S.A.W.) said:

“The first part of this month is (Allah’s) mercy, the middle part is His forgiveness, and the last part is (brings) salvation (pardon) and release from the fire of Hell.”

Prophet Muhammad (S.A.W.) also said

“Ramadan burns the sins and faults as fire burns the wood.”

He also said, “There is *Zakat* for everything and the *Zakat* of a man’s body is the fast”

Ramadan is a month of mercy. it is a powerful month.

The Prophet (S.A.W.) said, “O people! You are now under the shade of the month which has a night (the night of power) which is better than a thousand months.

Why do we fast?

The first reason is that fasting is compulsory for every mature, sane Muslim just as *salat* is compulsory for every mature (*baaligh*) sane Muslim. Secondly, fasting is hidden worship. Nobody knows whether we have eaten food or not. We fast only for the sake of Allah’s love and fear. So, this creates a lot of piety and self-control in us. And thirdly, the Quran was revealed in this month. So, we thank Allah by fasting.

Yes, dear children, fasting is very useful. Doctors say that fasting for a month every year keeps you healthy.

In Ramadan, the digestive system gets a rest. The liver can get rest only when we fast. The heart gets rest. The cells are peaceful. More blood is produced in the bone-marrow when we fast.

Secondly, we also come to know the hunger and thirst of the poor people when we fast. We become kinder to them. We also get closer to Allah and the Quran during Ramadan.

We must not shout, use bad words or fight when fasting as this will make the fast defective. The Prophet (S.A.W.) said,

“When you observe the fast, it is necessary that you restrain (stop) your eyes, your ears, your tongue, your hands and your limbs from everything forbidden by Allah.”

Islam is a very natural and easy religion. There are some conditions when you can leave or break the fast and offer it as a *Qada* fast later.

1. When a person is very sick.
2. In a journey.
3. When fasting can cause so much hunger, weakness or thirst or pain that it could lead to death.

4. When there is too much weakness and old age.
5. When there is risk of life
6. When in *Jihad* or holy battle.
7. In unconsciousness (fainting).
8. When a mother is feeding her baby.

In all above cases, a person is allowed to leave a fast or break a fast if he is fasting and observe it later.

Showing off

Showing off is wrong. It is not correct to keep telling that you are fasting. A fast is for Allah only. Some people also hold lavish functions called "*Roza-Kushai*" for the first fast of a child. This is a wrong custom and a '*Bidat*'. A *Bidat* is a sin. It means adding something new to religion. *Roza-Kushai* also makes a child nervous. It is better to let him fast quietly and slowly as he grows.

For sighting the moon of first Ramadan, if the sky is clouded and not clear, and even if one Muslim sees the moon, his word will be accepted and Ramadan will be declared begun. But, if the sky is clear, only one muslim's word will not be accepted because thousands should be able to see the moon if the sky is clear. Do you see, what natural ways Islam has? We don't need drums, bells or bugles to announce the beginning of Ramadan. Whether you are in a desert or in a jungle, just look up at the moon and if you see it you can begin fasting.

Do's and Dont's

There are a few rules of fasting:

1. It is very important and '*Sunnah*' to eat the pre-dawn **Sehri**. It keeps you healthy.
2. It is important to break the fast immediately at *Iftar* and not delay it.
3. It is important to offer '*Tarawih*' *salat*.
4. It is important to feed the poor during Ramadan.
5. It is important to read and understand the Quran during Ramadan. Angel Gibreel recited the Quran with the Prophet (S.A.W.) during the Ramadan nights.
6. '*Niyyat*' or intention of fasting is important. It must be made before noon as early as possible.

There are some more points.

Certain things break the fast:

1. Vomitting purposely.

2. Eating or drinking purposely.
3. Eating if somebody forces you to eat.
4. To put medicine in the ear or nose.
5. Putting anything from outside into the body like smoking, taking medicines.

Qada Fast

If a Ramadan fast is broken unwillingly or due to some real reason, the fast must be observed later as “*Qada*” fast. But, if it is not a Ramadan fast, but just a “*Nafil*” fast and it is broken there is no need for “*Qada*”.

If a person eats after dawn thinking that there is still time or if he breaks his fast early thinking it is time for *Iftar*, he must repeat it and observe a “*Qada*” fast.

Expiation or Kaffara

If a Ramadan fast is missed or broken willingly and purposely not only must it be observed later as *Qada* but *Kaffara* or expiation must also be given. The *Kaffara* of one fast is to free one slave or to fast for 2 months continuously but if he cannot fast for 2 months then he has to feed 60 people twice a day for 1 day or give 60 people a quantity of grains equal to *Sadaqa-Fitr* which is 1 Kilo and 110 gms.

Fidyah

A person who is too old and has become weak or one who is too sick and does not hope to get well soon, need not fast. He must, instead, give *Fidyah* which is equal to *Sadaqa-Fitr* to a poor person or by feeding him the same quantity. If the sick or old person gets well later, he must observe all missed fasts.

Things which make a fast defective

There are certain things which do not break a fast but they damage it and make the fast defective.

1. To taste a thing while cooking or buying a thing to judge its taste.
2. To do such hard work that one is forced to break the fast.
3. To gargle (put water in mouth) again and again.
4. To collect saliva in the mouth then swallow it.
5. To put water in the nose again and again.
6. To bite something to soften it for a baby.
7. To show impatience and restlessness.
8. To fight, back-bite or use bad words.
9. To inhale, smoke or dust purposely.

The following things do not break the fast.

1. To apply oil in the hair.
2. To apply *Surma* in the eyes.
3. To apply perfume and smell it.
4. If water goes in the ears.
5. To brush the teeth.
6. To eat or drink by mistake.
7. To inhale smoke by mistake.
8. To swallow saliva.
9. To swallow blood produced while brushing teeth.
10. To vomit a little, a mouthful or less, purposely or without will.

We cannot fast on the following days:

1. *Eid-ul-Fitr.*
2. *Eid-ul-Adha.*
3. 11th, 12th and 13th of *Zil-Hajj.*
4. After 15th *shaban*. (You can fast after 15th shaban only if you want to observe '*Qada*' fast or if you are used to fasting on some days every month and now these days fall after 15th Shaban).

Dear children, the **Saum** or fast is a powerful instrument to wash and clean ourselves of all sins. The Prophet (S.A.W.) said, "Ramadan burns the sins and faults as fire burns the wood."

Fasting in Summer is a bit difficult than fasting in Winter. But, some good Muslims love to fast in Summer because it gives a special pleasure.

CAN YOU REMEMBER?

1. *What is Saum?*

Saum means fasting in Ramadan.

2. *Recite and write the Niyyat or intention of fasting?*

"Bi-Saum-i-ghadin nawaitu min shahr-e-Ramadan."

3. *Recite and write the Niyyat or intention of Iftar?*

"Allahumma laka samtu wa-ala rizqika aftartu."

4. *Why do we fast?*

We fast

- a) because fasting is compulsory,
- b) because it creates piety and self-control in us.
- c) And to thank Allah for the Quran.

5. ***Which were the first verses revealed in Ramadan?***

The first 5 verses of *Surah Alaq*.

6. ***For whom is fasting compulsory?***

Fasting is compulsory for every sane (not mad), adult Muslim.

7. ***What is the Kaffara or expiation of one fast?***

The *kaffara* of one fast is to free a slave, or to fast for 2 month continuously, or to feed 60 people twice a day for one day or to give 60 people grains equal to *Sadaqah-Fitr*.

8. ***What is the Fidyah of one missed fast?***

The *fidyah* or compensation of one fast is to give grains or food equal to *Sadaqah-Fitr* to one poor person.

9. ***On which days can we not fast?***

We cannot fast on *Eid-ul-Fitr*, *Eid-ul-Adha*. 11th, 12th, 13th, of *Zil-Hajja*, 15th *Shaban*.

10. ***Is it correct to fast after 15th Shaban?***

No. We must not fast after 15th *Shaban* except for observing *Qada* fasts or habitual fasts.

11. ***What is piety?***

Piety means to be God-fearing and to please Allah.

12. ***How can we begin fasting as children?***

We can start practising fasting by fasting for half a day.

Say whether the following are true or false.

- a. A sick or old person or a person in a journey can miss a fast but must observe *Qada* later. ☐
- b. A person who cannot even observe *Qada* fast, can give *Fidya*. ☐
- c. A person who breaks a fast without reason must observe *Qada* and give *Kaffara* too. ☐
- d. A fast is compulsory for a mad person. a baby and a Non-Muslim. ☐
- e. We can miss a fast if there is danger to life. ☐
- f. We can miss a fast in *Jihad* or holy war. ☐
- g. If the sky is not clear, a single Muslim's word will be accepted for having seen the Ramadan moon. ☐

- h. If the sky is clear, a single Muslim's word will be accepted for having seen the Ramadan moon. ☐
- i. Vomitting less than a handful does not break a fast. ☐
- j. Applying perfumes breaks the fast. ☐
- k. Putting medicine in ears and nose breaks the fast. ☐

MORALS

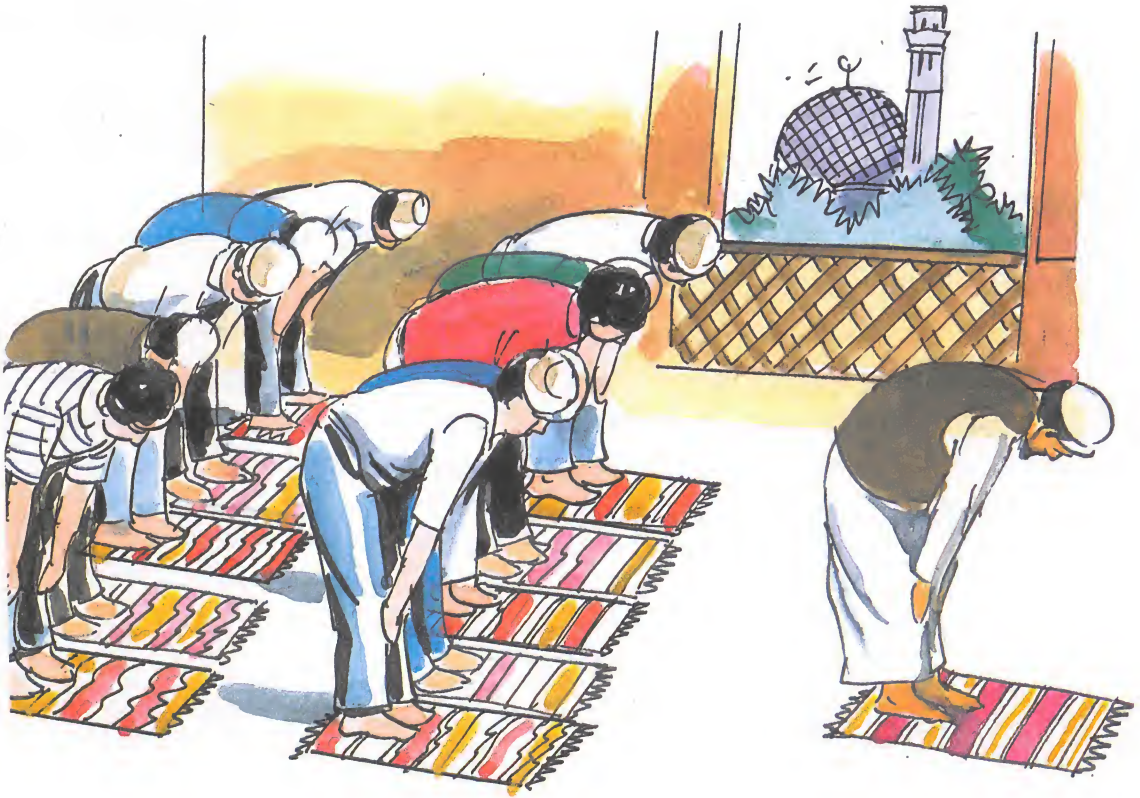
1. Rahmat observes a *Qada* fast on 18th Shaban, saying it is allowed. Shaheena finishes her *Qada* fasts before Shaban. Who is right?
2. Reshma and Shehla are fasting. They fight bitterly over a book. Is their fast damaged?
3. Farhat lies to her mother that she had gone to the market while she had not gone there. Farhat is fasting. What will you tell her? Does it mean she can lie on other days?
4. A cricket team plays a cricket match in Ramadan. They lose the match. Why?
5. Jaseem is a tall, healthy boy. He does not fast. He is rich and says he will give *Fidya*. Is he right? What must he do for a missing a fast purposely without reason?
6. Ahmad recites the Quran and thinks about it, studying the verses peacefully in Ramadan. Shahzada distributes the chapters of the Quran at their houses and tells them to read them on his behalf. Who is right Ahmad or Shahzada?
7. Before *Taraweeh salat*, two groups fight. One group says that 8 *rakats* must be offered. The second group says that 20 *rakats* must be offered. Sajid, a boy of 14, says "Both of you are right. Do not fight. Those who want to pray 8 *rakats* can go after 8 *rakats* while the others can continue praying."
The people stop fighting. What do you think of Sajid?
8. Aslam and Tariq are fasting. Aslam gets angry and uses bad words. Tariq

keeps silent and does not fight back. He goes away. Who is right? Whose fast is better?

9. Waseem is a 6 year old boy. His parents make him fast. They give a grand party called 'Roza-kushai' on that day. Nearly 100 friends and relatives come to see Waseem at *Iftar*. Waseem is dressed up like a bride groom. He soon feels thirsty. It is his first fast. He cries out, "Water, water", but his parents do not let him break the fast. At *Asr* time, Waseem faints. What will you tell Waseem's parents?



25. TARAWIH SALAT



It was the 23rd of Ramadan. The Prophet (S.A.W.) led the *Tarawih salat* in congregation (*Jamat*) in the mosque. On the 25th and 26th of Ramadan too, he led the *Tarawih salat* collectively. But on the 27th of Ramadan, he did not come out of his house. His companions knocked at his door.

They thought that he was sleeping. They wanted him to come and lead the *Tarawih salat*.

The Prophet (S.A.W.) opened the door and said, “May Allah increase your keenness and bless you. I have purposely not come out for the *salat* (*Tarawih*) lest it should become compulsory for you and then you may not be able to offer it regularly as a prescribed prayer. So you should offer it privately in your houses because offering a voluntary *salat* in the house carries much more rewards.”

Dear children, ‘*Tarawih*’ is a special *salat* of Ramadan. It is a *Sunnah Salat*.

Prophet Muhammad (S.A.W.) did not want it to become compulsory. So, he did not come out to lead the congregation on the fourth night for *Tarawih*. A Prophet's action is important. If he had prayed '*Tarawih*' continuously in the mosque, it would have become compulsory for Muslims too to offer *Tarawih salat* in congregation. After the Prophet (S.A.W.), in the time of Caliph Omar (R.A.), the people began offering '*Tarawih*' *salat* together in a congregation by Caliph Omar's order because now there was no chance of it becoming compulsory.

The word *Tarawih* is the plural of '*Tarawihah*' or pause (break). After every 4 rakats, there is a pause or rest. In this break, you may sit quietly or say '*Nafil*' *salat* or just recite a '*Tasbeeh*'.

The *Tarawih salat* can be of 8 or 20 rakats. They are offered two by two, resting after every four rakats.

The time of the *Tarawih salat* begins after the *Isha salat* and lasts till dawn.

'*Tarawih*' is a beautiful prayer. The Prophet (S.A.W.) said, "The one who observes the *Tarawih salat* at night during Ramadan with complete faith and devotion only for the sake of recompense (reward) of the hereafter, will have all his previous sins forgiven by Allah."

CAN YOU REMEMBER?

1. *Which is the special salat of Ramadan?*

Tarawih is the special *salat* of Ramadan.

2. *Is it Fard?*

'*Tarawih*' is a *Sunnah salat*.

3. *Is it necessary to offer it in the masjid?*

Yet, it is important to offer it in the masjid.

4. *Can you offer the Tarawih salat at home?*

Yes, we can offer it at home if need be.

5. *Why did the Prophet (S.A.W.) not come out for the tarawih salat on the fourth night?*

The Prophet (S.A.W.) did not come out to lead the *Tarawih salat* on the fourth night so that it may not become compulsory for Muslims to offer

it in the masjid.

6. *If you offer 'Tarawih' in the masjid collectively, how will you offer the 'Witr' salat?*

In Ramadan, if a person offers *Tarawih* in congregation, the *Witr salat* must also be offered in congregation. In other months, *Witr salat* is not offered in congregation.

7. *How many rakats of Taraweesh should we offer?*

We can offer 8 or 20 rakats.

8. *What is the meaning of Tarawih?*

Tarawih comes from the word '*Tarawihah*' which means to pause or rest.

9. *When do we pause or stop in Tarawih salat and what do we do in this pause?*

We pause after every 4 rakats and recite *Tasbeeh* in this pause.



26. SURAH AL ALAQ

Revealed in : Makkah

In the Name of Allah, the Gracious, the Merciful

1. Read in the name of the Lord and Cherisher Who created—
2. Created man out of a leech-like clot of blood.
3. Read, and thy Lord is Most Bountiful,
4. He who taught (the use of) the pen
5. Taught man that which he knew not.

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Dear children,

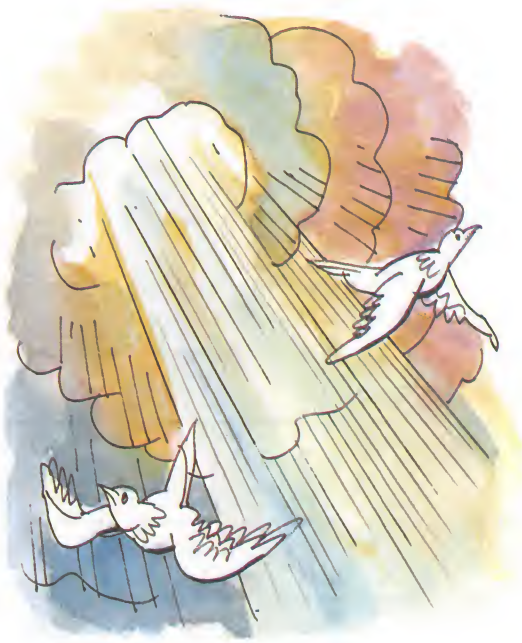
One Ramadan night as the Prophet (S.A.W.) was praying in the cave of Hira near Makkah, suddenly Angel Gibreel appeared in the dark cave. The angel again and again said, 'Read'. Again and again, the Prophet (S.A.W.) replied. "I cannot read." The angel gripped the Prophet tightly each time when he said he could not read. Then the angel recited the above first 5 verses of *Surah Alaq*. These verses were the first verses of the Quran to be revealed.

Lo! The cool rains of the Quran began coming down with these verses. The first revealed word of the Quran is '*Iqra*' or '*Read*'. Do you see how important reading and knowledge are?

In these verses, Allah tells us how man was made from a humble and lowly thing like a tiny clot of blood. From such a low level, Allah raised man to such a high level of intelligence and knowledge. It means we can rise from a low to a high level only by gaining knowledge. Allah also tells us how to get this knowledge. We can get it through the use of the pen.

The pen transferred knowledge and spread it far and wide from one period of time to another.

Allah gave us knowledge of all subjects, bit by bit. Man thinks he himself made discoveries and inventions but they are knowledge given by Allah at the right time. A person without knowledge is like an animal. If we gain knowledge, we can know what is right and wrong and nobody can fool us.



اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿١﴾

Read, and thy Lord is Most Bountiful



الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٢﴾

He who taught (the use of) the pen

CAN YOU REMEMBER?

- 1. *What is the meaning of Alaq?*
Alaq means a clot of blood.
- 2. *Which were the first verses to be revealed?*
The first 5 verses of *Surah Alaq* were the first to be revealed.
- 3. *What do these 5 verses of Surah Alaq tell us?*
They tell us that man was created from such a lowly thing as a clot of blood but he can rise very high by getting knowledge.
- 4. *How did Allah teach man to get knowledge?*
Allah taught man to get knowledge through the use of the pen.

Match the following.

| | |
|---------------------|-------------------|
| 1. Pen | clot of blood |
| 2. Man created from | getting knowledge |
| 3. Man can rise by | spreads knowledge |

Match the following

| | |
|--------------------|----------|
| 1. Clotted blood | عَلَقَ |
| 2. Most Bountiful, | أَكْرَمَ |
| 3. Read | اقْرَأْ |
| 4. Created | خَلَقَ |
| 5. Taught | عَلَّمَ |

Learn the surah by heart. Write it below from memory.

.....

.....

.....

.....

27. EID-UL-FITR

The boys were playing gleefully in the cool morning. They were smiling, talking and laughing as they played. A little boy watched them as he sat nearby. Tears rolled down his cheeks. His hair was ruffled. His clothes were ragged. It was the Eid morning.

Suddenly, Prophet Muhammad (S.A.W.) passed by. He was going to attend the *Eid salat*. He saw the little boy weeping. How could the Prophet of love, the Prophet of mercy, miss seeing the little boy? Everybody knew that the Prophet (S.A.W.) loved little children.

He lovingly placed his hand on the boy's head and asked, "Why are you crying?"

The boy did not recognize the Prophet (S.A.W.) and answered, "My father was killed in a battle while fighting for the Prophet (S.A.W.). My mother married someone again. She and her second husband removed me from the house and also took my things. Now, I do not have a house, clothes or food. I work whole day. In the evening. I come to play with the children but nobody plays with me."

The Prophet (S.A.W.) smiled and asked the boy, "Will you not be happy if the Prophet (S.A.W.) becomes your father, Ayesha becomes (R.A.) your mother, Ali (R.A.) becomes your uncle, and Hasan and Husain (R.A.) become your brothers?"

The boy now realized who the loving man was. He recognized the Prophet (S.A.W.). He said, "May I die for your sake. Why will I not be happy?"

Now, the Prophet (S.A.W.) took the boy home. There, the little boy met all the people in the Prophet's family. He was very happy. He was given a bath, cleaned and given new clothes to wear. His hair was combed. He was given food to eat. Then, the Prophet (S.A.W.) went to offer the *Eid salat*. Later, the little boy went jumping and running to the other boys who had not played with him. They were surprised to see him so happy, clean and well-dressed.

They said to him, "You were just crying. Now, you are laughing!!"

The little boy replied, "Yes, I was hungry but now I am full. I was not dressed but now I am well dressed. I was an orphan but now the Prophet (S.A.W.) of Allah is my father, Ayesha (R.A.) is my mother, Fatimah (R.A.) is my sister, Ali (R.A.) is my uncle, and Hasan and Husain are my brothers. Why should I not be happy?"

The other boys looked at him and said, "We wish our parents had been killed in the battle."

Dear children, do you see how much the Prophet (S.A.W.) loved little chil-

dren. He even delayed the very important work of leading the *Eid salat* for the sake of a child. He helped the little boy to be happy on Eid by giving him clothes, food, shelter and lots of love.

Eid is a day of celebration. We celebrate. We help others celebrate (be happy). We celebrate *Eid-ul-Fitr* at the end of Ramadan on the 1st of the month of *Shawwal*.

On the 29th of Ramadan, the Muslims go out and their eyes search the skies, looking for a thin crescent (new moon). If the moon is seen, congratulations, supplications (*dua*), *Takbeer* and *Tasbeeh* fill the air at once, and people start congratulating each other.

The last night of Ramadan is very exciting and important. People offer *Salat*, *Tasbeeh* and *dua* all night. The supplications (*dua*) of the night before Eid, are accepted. The Prophet (S.A.W.) said, "My *ummah* is forgiven on the last night of Ramadan. A labourer is paid his wages when he finishes his jobs".

When the Muslims finish a month's fasting, Allah is very happy. At dawn, on the Eid-day, Allah announces before the angels, "I pledge by My glory, I pledge by My Honour, I pledge by my sublimity, that I shall answer the prayer (*dua*) of everyone of them. They shall return to their homes purged (free) of every sin." Some people spend the Eid night in stitching clothes, making food or painting the house but the night of Eid must be spent in worship because it is an important night and supplications (*dua*) are accepted in it.

Why do we celebrate Eid-ul-Fitr?

We do so for 2 reasons:

1. We celebrate because we successfully finished a month's fasting.
2. We celebrate because we got the 'Quran' in Ramadan.

Sadaqah-Fitr

Fitr is connected to the word *Iftar*. *Fitr* means breaking a fast. Muslims give *Sadaqah* or charity to the poor after fasting for a month. This charity is called *Sadaqah-Fitr*.

The Prophet (S.A.W.) said, "Let it be known that *Sadaqah-Fitr* is a duty incumbent (compulsory) on every Muslim, male or female, free or slave, minor (child) or major (adult)."

Yes, *Sadaqah-Fitr* is compulsory for every well-to-do Muslim. Some scholars say that *Sadaqa-Fitr* is compulsory if a person has even a day's food.

How Much?

The Prophet (S.A.W.) ordered that every Muslim must give one *Sa* of dates

or barley before going for the *Eid Salat*. One *Sa* is equal to 1 Kilo 110 gms. The usual foods like barley, rice, wheat, corn, dates or equivalent money can be given as *Sadaqah-Fitr*.

Parents must give this *Sadaqah* for their children. But, a woman need not give this *Sadaqah* for anyone except herself

It is compulsory to give *Sadaqah-fitr* before the *Eid salat* but it is better to give it a few days before Eid so that it can help others to prepare for Eid. The Prophet's (S.A.W.) companions gave *Sadaqah-Fitr* a few days before *Eid-ul-Fitr*. But, if it is not given before *Eid salat* for some reason, you must give it later.

The Prophet (S.A.W.) said, "The *Sadaqah* of a person who gives it away before the *Eid salat* will be accepted by Allah as real charity, but the *Sadaqah* of the person who delays it and pays afterwards will be treated as ordinary charity (*Sadaqah*)."

We should normally give *Sadaqah-Fitr* locally in our own areas. But, if there is an emergency like a famine or starvation somewhere far, it can be sent far too.

***Sadaqah - Fitr* has two benefits:**

1. It helps others to celebrate Eid.
2. It wipes out the little defects in our fasts of Ramadan.



Celebration

On the Eid day, we get up very early in the morning. After *Fajr salat*, we take a bath, wear good clothes, apply perfume, eat something sweet and go for the *Eid salat*.

The *Eid salat* should be held in an open space so that the masses can easily offer *salat*. Women too should go for *Salat*. The Prophet (S.A.W.) ordered women to go for *Eid salat* but he did not like that they should offer *salat* in the mosque on other days.

We should go to the *Eid-gah* by one route and return by another route. Why?

This is so because the goodness and happiness can be spread to newer areas when people take different routes.

While going to the *Eid-musallah*, we must recite these words softly in a low voice:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allahu Akbar, Allahu Akbar, La-Ilaha-Illal-lah, Wallahu Akbar, Allahu Akbar, wa lillahil-hamd.

“Allah is greatest, Allah is greatest. There is no God but Allah and Allah is greatest. Allah is greatest and all praise is for Allah.”

Dear Children, the sweet melody of these words fill the air in the streets and lanes on the Eid morning.

On the Eid day, we visit each other. We wear nice clothes, We decorate ourselves and our houses. We give gifts. The best gift on Eid is the Quran because Eid is a celebration for getting the Quran.

It is bad to spend Eid day on films or television. We must enjoy but in a clean way.

It is also wrong to go round asking for “*Eidee*” like beggars. However, if some elders give you a little *Eidee*, you may take it but never ask for it.

There are certain rules of *Eid-ul-Fitr*. They are:

1. Wake up very early on the Eid day.
2. Brush your teeth.
3. Take a bath after *Fajr salat*.
4. Wear the best dress.
5. Apply perfume and adorn (decorate) yourself well.

6. Eat something sweet before going for *Eid salat*.
7. Give *Sadaqa-Fitr* before *Eid salat*.
8. Go to the *Eid-gah* (Eid-ground) early.
9. Go to the *Eid-gah* by one way and return by another way.
10. Recite the special *Takbeer* softly while going for *Eid salat*.

CAN YOU REMEMBER?

1. *When do we celebrate Eid-ul-Fitr?*

We celebrate *Eid-ul-Fitr* on 1st of *Shawwal* at the end of Ramadan.

2. *Why do we celebrate Eid-ul-Fitr?*

We celebrate it for 2 reasons:

- A. Because we successfully finished a month's fasting.
- B. Because we got the Quran in Ramadan. So, we celebrate this and thank Allah for it.

3. *What is the meaning of 'Fitr' or 'iftar'?*

'Fitr' or 'Iftar' means breaking a fast.

4. *What is the Eid charity called? How much is it?*

The Eid-charity is called *Sadaqah-Fitr*. It is equal to one *Sa* or 1 Kilo and 110 grams of corn, dates or other crops per head or an equal amount of money.

5. *Why do we give Sadaqah-Fitr?*

We give it-

- a) to help others celebrate Eid,
- b) to make up for the defects of our fasts.

6. *Recite and write the special Takbeer which we recite while going for Eid-Salat.*

.....

Mark 'true' or 'false':

1. It is better to give *Sadaqah-Fitr* a few days before Eid. ☐
2. Parents need not give *Sadaqah-Fitr* for their children. ☐
3. A woman need not give *Sadaqah-Fitr* for anyone except herself. ☐
4. We should eat something sweet before going for *Eid salat*. ☐

5. Women cannot go for *Eid salat*. ☐
6. We should go to and fro from the *Eid-gah* by different routes. ☐
7. It is bad to ask for *Eidee*. ☐
8. On *Eid-ul-Fitr* we must recite the *Takbeer* softly while going to the *Eid-musallah*. ☐

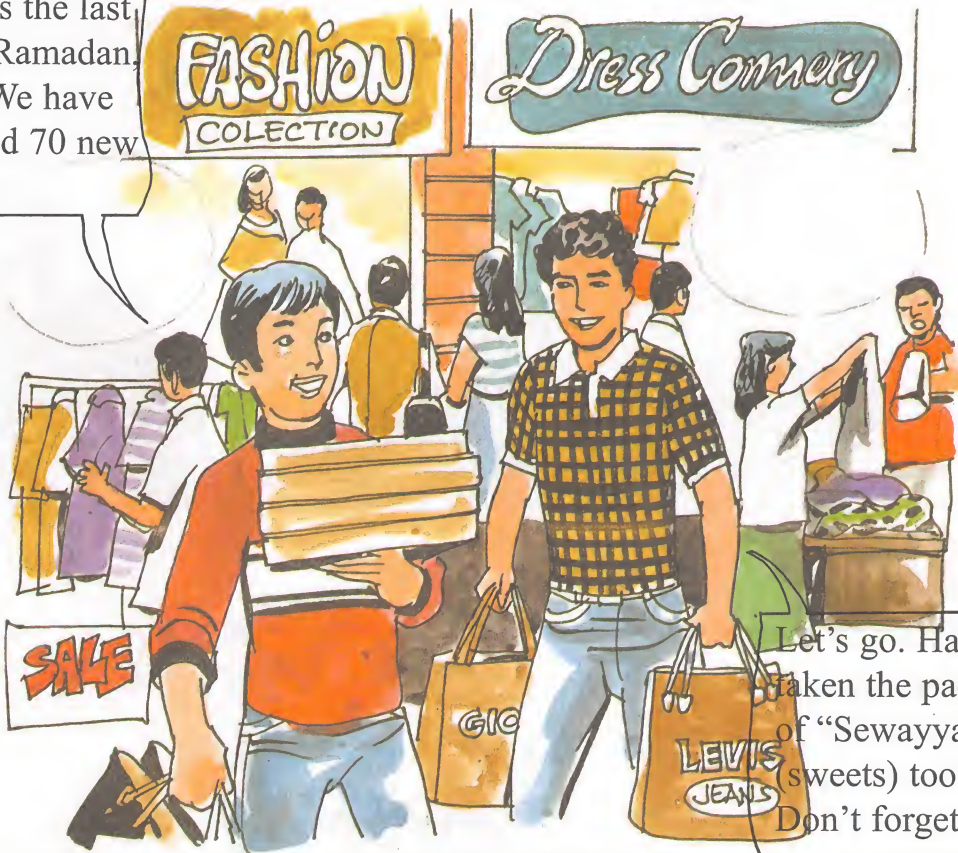
MORALS

1. Morad is a boy of 13. He keeps reminding his father to give the *Sadaqah-Fitr* in the last days of Ramadan. His parents give the *Sadaqah* only for themselves and not for Morad. On 29th Ramadan, Morad takes 2 Kilos of wheat from the kitchen and gives it to a poor man as his own share of *Sadaqah-Fitr*. Why is he right?
2. Rostam sleeps on the Eid day and watches a film at night. What do you think of him?
3. Irfan opens the door and finds 15 children there on Eid-day. They ask for *Eidee*. Irfan has no money even to cook a sweet-dish. He says, "Sorry" quietly. Are the 15 children right in going there?
4. Shahida decorates herself and her house on Eid-day. She cooks nice dishes, visits friends and reads the Quran in the afternoon. Fareeda sleeps all day. Who is right? What do you think of Fareeda?
5. Zahida wears a nice, cool dress and stays 'up for half the night before Eid. She prays, recites Quran and *Tasbeeh* and offers *dua*. Nafeesa stitches a dress and paints her hands, her face, her head and the doors all night. Who is right?



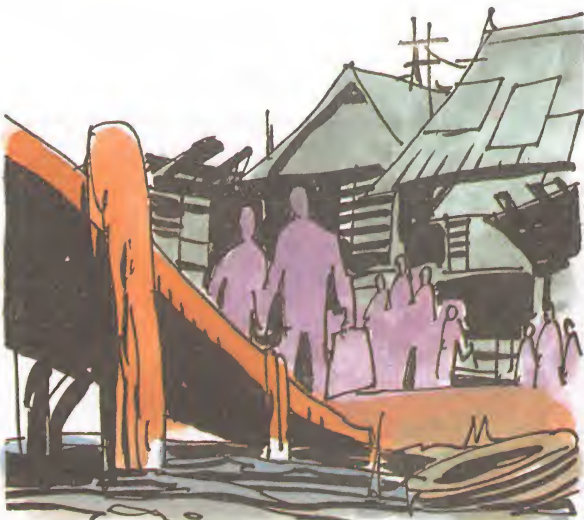
28. CELEBRATING EID

Today is the last day of Ramadan, Asim. We have collected 70 new dresses.



Let's go. Have you taken the packets of "Sewayya" (sweets) too? Don't forget them.

Asim and Amin distribute the packets of dresses and "Sewayya" (sweets) among the poor people.



Now, they will be happy on Eid-day



Hurry. It's *Iftar* time. I don't think we can reach home for *Iftar*.



The next morning, on Eid-day, Asim visits Ameen.

Assalamualaikum



Walaikum assalaam.
Eid Mubarak.
Come, come in.

How are you,
Ameen?



Alhamdulillah, I
am fine, thank you.

The *Eid salat* was beautiful.



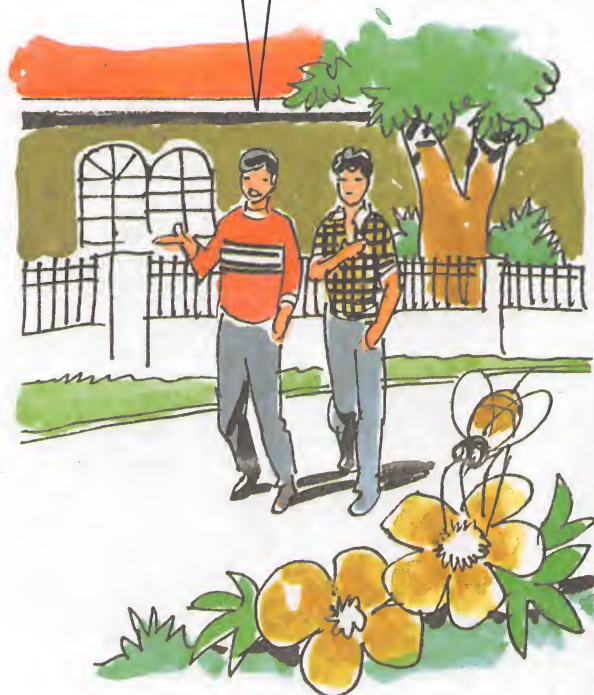
O yes, And the
Imam's sermon
was very nice.

Ameen, Eid is the
best day of the
year.



We meet people.
We play and enjoy.

Allah gave us the Quran in the month of Ramadan, Asim



Asim, this Quran tells us how to live. It gives us the secret to discover new worlds.



Come. Let's study it together. Let's find out what it says. We must understand it if we want to go to that beautiful country of streams and gardens, palaces and mountains.



Which country?

To the country of heaven. Look, this Quran answers all our questions. It's a challenge. Ask any question and you'll get the answer.



What a wonderful book! It's an encyclopaedia

29. PICNIC DAY

It was Sports Day in the school. Ameen and Asim returned home happily with many prizes. They had won many games. Both showed their medals, prizes and trophies to their happy parents. Ameen's mother told them to thank Allah for their success. She was proud of Ameen and his friend.

The next day, their class went for a picnic early in the morning. They were about 50 boys in all. Before starting for the picnic, the boys offered *salat*. Their teacher told them that it was the Prophet's way to offer two *rakat salat* before going on a journey. It was a good way to begin a journey, for they were going



out of the city to a famous picnic- spot. It was a lovely picnic by the riverside in a field. The boys played for hours. They played many games and their teachers joined them in the fun.

The children had a huge lunch. Baskets full of fruits, jams, *biryani*, *kababs*, sandwiches, cakes, pastries, ice-creams, chocolates and cold drinks were carried out from the bus to the nearby trees by the students. It was now time for the *Zuhr* prayer. Ameen called out to Asim who was perched on a tree after the lunch. They looked around for water but could not find any. So, they had to forego their ablution. Instead, they all did the dry ablution as there was no water for ablution or wudu.

Ameen showed them how to do the dry ablution or *Tayammum*. He said '*Bismillah-ir-Rahman-ir-Raheem*' and struck his palms on the dry sand once and blew on his hands to blow off extra sand. Then, he passed his palms once on his face and then on his right hand and then over the left hand uptill the wrist.

Asim saw this and said, "Ameen, there is another method too of doing the dry ablution." Asim now showed this second method. He struck his palms once on the dry sand and blew off the sand. He passed them over his face once. Then, he again struck on the sand a second time and now passed his left palm over his right arm uptill the elbow and then passed his right hand over his left arm uptill the elbow.

Ameen saw this and said, "This method is also right. You can choose any method which you like for doing the ablution." All the boys performed the *Tayammum* and offered *Zuhr salat*. Now, instead of praying 4 rakats, they



Ameen showed them how to do the dry ablution or Tayammum

prayed only 2 rakats. This was because they were in a journey. In a journey, it was allowed to offer 2 rakats only for *Zuhr*, *Asr* and *Isha salat*. This was called '*Qasr*' salat.

Asim asked, "But, what does '*Qasr*' mean?"

Ameen replied, "*Qasr* means 'to shorten'. It means to make a *salat* short."

Talat remarked, "How can we be sure about the distance when we can offer '*Qasr*' *salat*? I mean, when can we be said to be in a journey?"

Ameen answered, "If we leave the city limits and travel out more than 3 miles then we can offer '*Qasr*' *salat*. A journey is a long trip outside the city. A short visit to a nearby area cannot be called a journey."

Nasir who was lying down lazily on the grass, joined in the conversation and said, "Tell me. If a person is travelling for weeks or months then how long can he go on offering '*Qasr*' *salat*?"

Ameen replied, "First of all, it must be clear that '*Qasr*' or short *salat* is not compulsory but a concession. Now, a person can offer '*Qasr*' *salat* for only 19 days and no more. But, if a person is undecided and thinks about returning home again and again everyday but cannot do so for some reason then he can offer '*Qasr*' *salat* even if it takes months because his intention is of returning home and not of staying there and he is undecided about it. However, if it is a planned trip of a fixed number of days then he can offer '*Qasr*' *salat* only for the first 19 days, and must offer full *salat* after that."

Saleh rolled over on his side and remarked, "What a blessing Islam is! It makes life so comfortable! Tell me, if we join *Zuhr* and *Asr* and *Maghrib* and *Isha*, when can we do it?"

Ameen was tired of answering questions but smiled and replied, "We can join *Zuhr* and *Asr* at *Zuhr salat* or at *Asr salat*. This is our wish and choice. Similarly, we can join *Maghrib* and *Isha salat* at *Maghrib* or at *Isha salat*-time. This again is our choice and wish."

Talat asked, "One last question. Can we combine *salat* like this if we are not on a journey?"

Ameen replied, "Yes, you can but we are allowed to do so only if it is absolutely necessary and not always. I mean, we should not make it a habit."

Zeeshan was quietly listening to the boys' talk as he sat on the branch of a tree, legs dangling below. He butted in and said, "Hey, boys! Let's go to that market nearby but first tell me. Can we not offer full *salat* on a journey?"

"Of course we can," said Ameen. "But, it is better to offer '*Qasr*' *salat* on a journey."

"Why?" asked Zeeshan, still dangling his legs.

"Because the Prophet (S.A.W.) said, 'This ('*Qasr*' *salat*) is a favour and Allah has favoured you with '*Qasr*'. So, accept this *Sadaqah* (charity and kindness)."

Suddenly, they turned around and saw their teachers sitting under the nearby tree and hearing their interesting talk quietly.

Now, they all went to the colourful market in the nearby quiet village. It was a small but developed village. They could see tar roads, tidy houses lined up in neat rows with small kitchen-gardens at the back of most houses.

They stopped at the road. The traffic signals showed a green light and the traffic moved slowly and lazily with a bullock-cart inching its way as if it was asleep. They waited for the red light to come on. As the signal turned red, the traffic stopped. They looked right, then left, then right again and crossed the road.

Just as he was crossing the road, Ameen saw a blind, old man trying to cross the road. The man tripped and fell. Ameen walked over to him and helped him up. Holding his hand, Ameen led the man across the road. The man thanked Ameen for his help. Ameen's teacher smiled at him in approval.

Soon, the children entered a big shop. They walked in smartly. They lifted their feet as they walked and did not make noise. Suddenly, the silence was broken. "PHASARRR... PHASARRR... PHASARRR..." Everybody turned around to see who it was. They saw a young man with dirty, untidy hair, dragging his feet while walking, making a loud noise with his unpolished shoes.

"What a dirty habit," whispered Asim. The man stared at them but the children did not stare back. They knew it was bad manners to stare at others.

After going around the shop, all the children walked out of the shop as smartly as they had entered. They walked with firm steps and a medium speed. They walked neither too fast nor too slowly. They inclined their body slightly forward as if they were going down the stairs. The shopkeeper and other helpers at the shop looked at them with respect. Clearly, they were impressed by the smartness, manners, and silence of the children.

As they stepped out, it started drizzling. They were over-joyed to feel the cool rain-drops on their cheeks. Ameen saw a large stone lying on the pavement, just near the shop's door. He picked up the stone and kept it in a corner of the street.

Just then, they heard a woman's scream. They turned around. A woman had fallen off the step at the shop's doorway. Her dress had got stuck under her shoes. The children ran to help her.

Their teacher said, "Children. See that your dress does not flow on the ground or under your feet or you will slip like that woman. Be very careful while going up or down the stairs. Sometimes, a fall on the stairs or in the bathroom can be fatal."

The children reached their base again. The bus was waiting for them. They had a quick round of tea and biscuits and went off playing in the flower-fields

nearby. They waded in knee-length water in the river but did not go far out into the water as it was dangerous. The sun was setting and it turned a beautiful golden and red colour all around. Ameen warned them not to go into the river anymore. "There can be a high tide now and the water-level may rise dangerously and very quickly. So, let's hurry back to the base," he said.

They performed ablution in the cool water of the river. On the nearby hillock, they saw a grand old mosque standing silently in the soft light of dusk. They all climbed up to it and found it deserted. It was very peaceful inside the strong stone mosque. The children offered the *Maghrib salat* here.

As they were about to leave the mosque, they saw a prayer mat and glass lying in a corner. "There must be someone around here," said Asim. "Let's get out of here. It'll soon be dark," said Talat. Ameen cocked his head to a side as if listening to something. He said, "Shhh. Someone's coming." Just then, from the shadows an old man, bent with age, came up to them. He had a long white beard and white hair. "*Assalamualaikum*. I stay nearby and clean this mosque. Ameen asked," But why do you clean it? Nobody comes here to pray.

The old man smiled and said, "Because it is a mosque, Allah's house, and I love it." They promised to come again and left the old man sitting there.

As they walked slowly back in the gathering darkness, they saw a light flashing a bit higher up on the hillock. Asim wanted to go up and find out who was flashing the light and why. Ameen said, "Do not go alone. That is not correct. Always take at least 2 people with you, whenever you go out somewhere. Moreover, always have a leader when you move together."

All the children decided to go up. They made Ameen their leader. As they climbed the little hillock. Asim removed one shoe as it was pinching him a little. Ameen said, "Asim! It is wrong to walk with one shoe. It's indecent." Asim now put a little cotton inside his shoe and wore it again.

They were excited as they neared the light. It was still flashing on and off. Talat bumped into a man coming from the other direction. The man shouted roughly, "Don't you see where you are going?" Talat replied, "Our teacher told us to keep our eyes low and not to look here and there on the road."

Ameen said, "Sorry Sir. Please excuse him." The man went away grumbling. Ameen turned to Asim and said, "Teacher is right but you must see where you are going so that you don't bump into something."

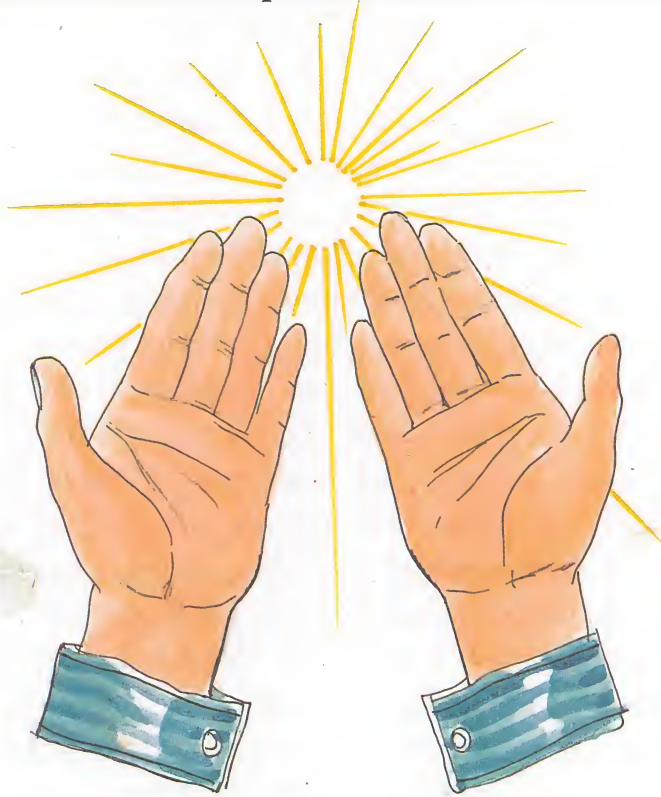
They soon reached the spot where the light was flashing. Aman was bent on it with a big box in his hand. "Shhh... Something fishy here. Come down." Quietly, they returned to the base quickly and informed their teachers about the light and the man. Their teachers called the police who quickly caught the man. He turned out to be a thief. The teachers and the police praised the children for their brave work.

As they walked towards the bus, Sameer and Waseem walked ahead of their teachers. Ameen at once whispered to them, “Slow down and walk a step behind the teachers. Its bad to walk ahead of elders.” Sameer slowed down and did as Ameen told him.

An open manhole lay ahead. It had a cover lying loosely across it. The teacher said, “Never step on manholes even if they are covered because they are often loose and open down. You may fall in. They are very deep inside like a room full of dirty water.”

Ameen suddenly remembered the little cat in the school bus. He gave milk and water to it. The teacher smiled and said, “That’s kind of you Ameen. We must take good care of the animals who are with us in our journey.”

As they got seated In the bus, they recited this dua: “*Subhanallazi sakhkhar-alana haza wama kunna lahoo muqrineen wa inna ila rabbana la munqaliboon.*”



Asim asked, “What does this supplication mean?”

Ameen replied, “It means: Pure Is Allah Who has given this vehicle in our control. We did not have the power to control it. And we will return to our Lord.”

The children ate chocolates and sang rhymes in the bus on the way back. They reached the school and offered two *rakats salat* in the school before going home.

Ameen said to Asim, “We must always pray 2 *rakats* before going out on a journey and also after returning back.”

It was a lovely picnic. The children returned home, tired but happy.

CAN YOU REMEMBER?

1. *How can you purify yourself there is no water?*

We can purify ourselves if there is no water by doing the dry ablution or *Tayammum*.

2. *How must you walk?*

We must walk with firm steps without dragging our feet. We must incline ourself slightly forward while walking as if we are going down the stairs.

3. *What are the rules of the road?*

We must walk on the side of the road on the footpath. We must look right and left before crossing. We must cross the road only when the traffic signal goes red. We must remove any stone or obstacle from the middle of the road.

4. *What will you do if you see an old man or an old woman at the road?*

We will help them to cross the road.

MORALS

1. An old man is lifting a large bundle of sticks on his back. Anwar is passing by. He helps the man and carries his bundle of sticks right up to the man's house. Anwar's neighbours make fun of him as they see him carrying sticks but Rizwan does not make fun of him. He respects Anwar for his good manners. Is Anwar a good boy? What do you think of Rizwan?

2. Saif and Azam are walking on the roadside. They see a small piece of a broken brick in the middle of the road. Azam says, "Let's remove this broken brick from here." Saif says, "Oh, leave it. Its too small to hurt anyone. And who cares, anyway?"

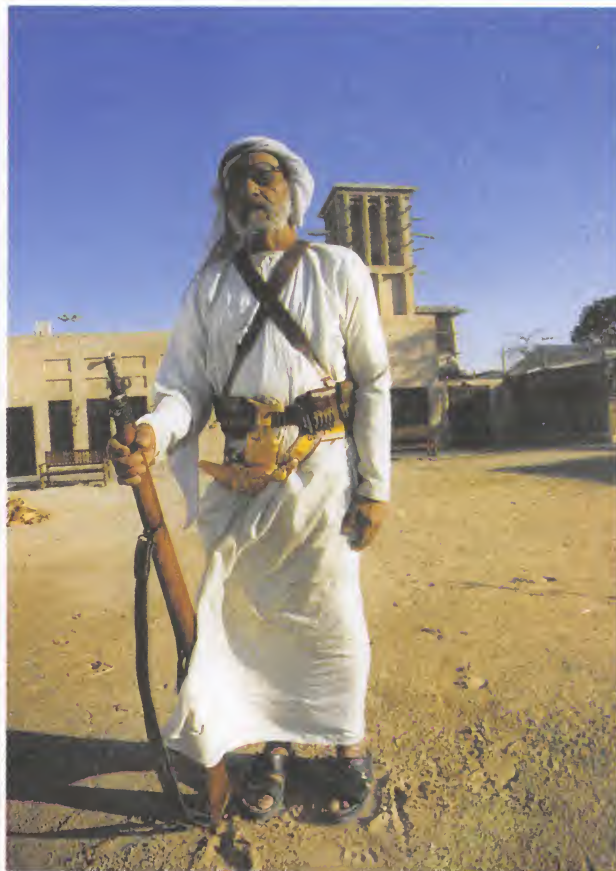
Azam is quiet. They move on. While returning back along the same road after sometime, they see a crowd. There had been an accident. A scooter and a boy lie overturned on the ground in a pool of blood. "What happened?" asks Saif. Someone tells him, "A piece of brick came under the scooter's wheel and it overturned."

Azam now wishes he had removed the small piece of brick earlier. What will happen if everyone begins behaving like Azam and Saif? Where did Azam go wrong?

3. Ashraf sees a crowd. A fifteen year old boy's body is being pulled out of a man-hole. The boy had stepped on a loose cover of a man-hole and had

fallen in. Ashraf says, “These gutter-covers are loose all over the city. It is the municipality’s fault.” Why is he partly right?

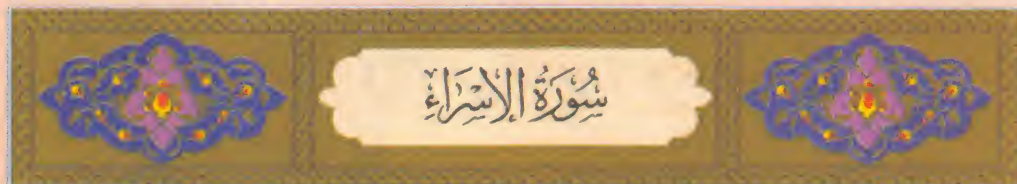
4. Wasim and his mother are travelling in a taxi. Wasim eats chips and throws off the wrapper outside on the road. He then eats a chocolate and throws off the wrapper inside the taxi. His sister Saba picks up the wrapper and puts it in her purse. She throws the wrapper in the dust-bin home later. What do you think of Wasim? Is Saba right?
5. Moeen goes out hurriedly to buy something” from the market. His hair and beard are untidy and uncombed. He does not change his clothes into better ones while going out. On the way, he meets his friend Saleem. Saleem is going to attend an important meeting and he is already late for it but he is clean, well-dressed and his hair and beard are neatly combed. What do you think of Moeen? Who is better- Moeen or Saleem? Why?



A royal guard from the Gulf

30. *SURAH BANI-ISRAIL* or *SURAH AL ISRA*

Revealed in : Makkah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝۱ وَآتَيْنَا مُوسَى الْكِتَابَ وَ
جَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلاَّ تَتَّخِذُوا مِنْ دُونِي وَكِيلاً ۝۲

Glory to He (Allah) who carried his servant for a journey by night from the Sacred mosque to the Distant (far) Mosque whose neighbourhood We have blessed, so that We might show him some of Our signs. He is the One who hears and sees all things.

We gave Moosa the Book, and made it a guide to the children of Israil, saying: "Take none other than me as you guardian".

(Verses 1-2)

Dear children!

Surah Bani-Israil is also called *Surah Al Isra*.

It was revealed on the occasion of *Meraj* or ascension when the Prophet

(S.A.W.) was taken to the heavens.

The *Surah* opens with the night journey or *Isra* of the Prophet (S.A.W.) from the sacred mosque (Kabah) to the distant mosque (Al-Aqsa).



Masjid Al-Aqsa

From Al-Aqsa Mosque, he was taken to the heavens and shown the great signs of Allah and His great universe.

The five daily salats were made compulsory on this occasion of *Meraj*.

There are many *Hadees* or sayings of the Prophet (S.A.W.) about what he saw up there in the heavens.

This event of *Meraj* is great event of history. The Prophet (S.A.W.) went up physically through the skies. This was a great sign of Allah and the truth of Prophet Muhammad's (S.A.W.) prophethood.

Allah says that Prophet Moosa (A.S.) was also given a book as guidance to the Bani-Israil and all the Prophets brought the same message of *Tauheed* and oneness of Allah.

The people are told to worship Allah after seeing such a great event of *Meraj*.

CAN YOU REMEMBER?

1. Which is the other name of Surah Bani-Israil?
Surah Al-Isra.
2. What is the meaning of Isra?
Night Journey.
3. Why did Allah take the Prophet (S.A.W.) for Meraj?
Allah carried the Prophet (S.A.W.) to the heavens to show him some of the great signs of his great kingdom.
4. Can Allah take a person across the skies?
Yes, When Prophet Adam (A.S.) could come down physically from heaven, why could our Prophet (S.A.W.) not go up physically (bodily)?
Moreover, Allah is All-powerful and can do everything.

Match the following.

| | |
|-------------------|---------------------|
| 1. To go at night | أَسْرَى |
| 2. Pure is he | سُبْحَانَ الَّذِي |
| 3. Baitullah | مَسْجِدِ الْحَرَامِ |
| 4. Distant mosque | مَسْجِدِ الْأَقْصَى |
| 5. One Who hears | سَمِيعٌ |
| 6. One Who sees | بَصِيرٌ |

31. ISRA - MERAJ

On the 27th night of the month of Rajab, a year before *Hijrah* or migration, the Prophet (S.A.W.) was resting, half asleep, in the Kabah. The tortures of the enemies had reached a height. The sorrows of the Prophet (S.A.W.) were great. He had just lost his beloved uncle Abu Talib and his faithful wife Khadijah (R.A.). He had just returned from the nearby hilly town of Taif where he had been stoned by the people.

Suddenly, as he lay, Angel Gibreel came and carried him on a white animal called "*Buraq*". It moved very fast like lightning. The Prophet (S.A.W.) and the angel first went to Madina, then to Mt. Sinai, then to *Baitul-lahm* (Bethlehem, where Prophet Eesa was born) and from there finally to Masjid Al-Aqsa in Jerusalem. This journey from Makkah to Al-Aqsa Mosque is called *Isra* (night-journey) while the journey from Masjid Al-Aqsa to the heavens is called *Meraj* (ascension, to rise)

In Al-Aqsa

In Masjid Al-Aqsa, the Prophet (S.A.W.) found all the past Prophets (their souls). As soon as they saw him, they formed lines for *salat*. The Prophet (S.A.W.) led the congregation (*Jamat*) and offered *salat*. After that, Prophet Muhammad (S.A.W) was given 3 bowls with water, wine and milk. He (S.A.W) chose the bowl of milk and the angel congratulated him for this. The Angel then held the Prophet's hand and rose to the sky. 'Meraj' means a ladder in Arabic, and a ladder is used for climbing up. That is why the rising of the Prophet (S.A.W) to the heavens is called *Meraj*.

On the First Sky

As they reached the first sky, they found the door closed. The angels guarding it asked the Prophet's name and then let them in. They welcomed him happily. There, the Prophet (S.A.W.) saw Prophet Adam who looked towards some people and smiled. He looked at some others and wept. Gibreel said that Prophet Adam became happy when he saw good people and cried because of the bad people among his descendants.

There, Prophet Muhammad (S.A.W.) saw that some men were cutting their harvest. The more they were cutting, the more the crops were increasing. When the Prophet (S.A.W.) asked who they were, Gibreel said that they were people who did '*Jihad*' (struggling) for the sake of Allah.

Then, they saw some people whose heads were being smashed by stones. The Prophet (S.A.W.) asked who they were. The angel said that they were people whose activities did not let them offer *salat*.

They saw some people with patched clothes. They ate grass like animals. The angel said they did not give *Zakat*.

There was a man who was trying to lift a very heavy bundle of sticks. He kept adding more sticks to it. Gibreel told the Prophet (S.A.W.) that this man had a heavy burden of responsibilities. Instead of lessening them, he had increased them.

There were some people whose tongues and lips were being cut by scissors. Gibreel said that they were irresponsible speech-makers who spoke carelessly and created unrest by their speech.

At another spot, some people were cutting their own flesh and eating it. When the Prophet (S.A.W.) asked who they were, Gibreel said they were the people who taunted others while talking. Near them were a group of people with metal-nails. They were tearing away at their face and chest with these nails. Gibreel said that they were the ones who back-bited and talked ill of others behind their backs.

Some people nearby had lips like a camel's lips. They were eating fire. They were the people who had eaten up the property and money of orphans.

Then, the Prophet (S.A.W.) saw some people lying on the ground. Their stomachs were too big and full of snakes. The passers-by were trampling these people but they could not move. Gibreel said that they took interest in usury.

Then, there were some people who were eating rotten, dirty meat which had a bad smell though there was fresh, clean mutton lying in front of them. They were the ones who had relationships with other men or women though they had their own wives and husbands.

Suddenly, an angel appeared who met them very harshly. The Prophet (S.A.W.) asked Gibreel, "All the other angels met us happily. What is the reason for this angel's dry behaviour?"

Gibreel said that he was the angel guarding hell and did not smile.

Then, the Prophet (S.A.W.) saw some people hanging by the breasts. They were the people who made allegations against others and found fault against others.

On the other skies

After that, Gibreel and the Prophet (S.A.W.) went to the second sky. There again, they were let inside only after giving their names. On every sky, they gave their identity before going further.

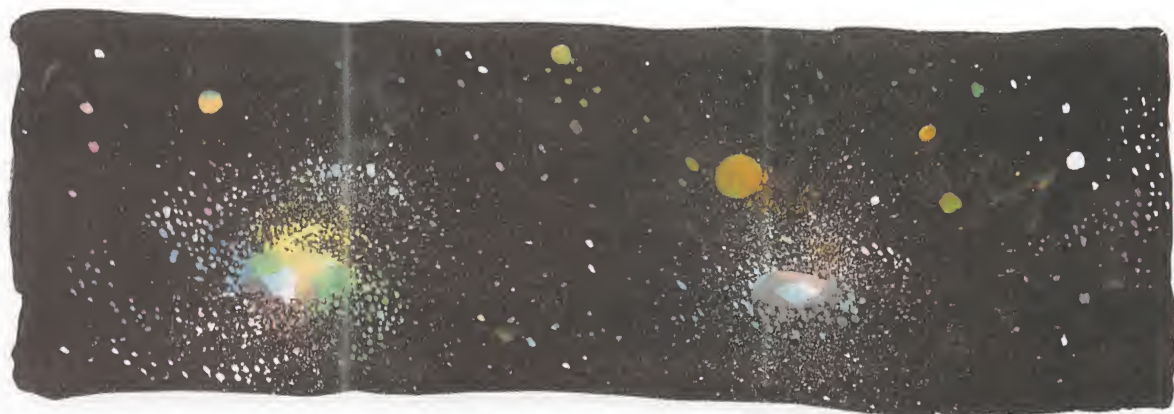
At the second sky, the Prophet (S.A.W.) saw two young men. Prophet saw

Eesa (A.S.) and Prophet Yahya (A.S.). At the third sky, the Prophet (S.A.W.) was introduced to a very handsome man. He was Prophet Yusuf (A.S.). On the fourth sky, the Prophet (S.A.W.) met Prophet Idrees (A.S.).

As he crossed over to the fifth sky, the Prophet (S.A.W.) saw Prophet Haroon (A.S.). On the sixth sky, he met Prophet Moosa (A.S.).

As he entered the seventh sky, the Prophet (S.A.W.) saw a grand building called *Bait-ul-Mamoor*. Here many, many angels were moving about. Near *Bait-ul-Mamoor*, the Prophet (S.A.W.) met a man who looked very much like the Prophet (S.A.W.) himself. He was Prophet Ibrahim (A.S.). How natural it was for him to be near *Bait-ul-Mamoor*, the Kabah of the angels because he had built the *Kabah* on earth.

Sidratul Muntaha



After that, the Prophet rose still higher with Gibreel until they reached a place called *Sidratul Muntaha*. This place is a border, a limit beyond which nobody, not even angels, can go. At this place Angel Gibreel stopped and said, to the Prophet (S.A.W.), “Now, beyond this, it is between you and your Lord. I cannot go further than this.”

“*Sidrah*” is an Arabic word which means “Lote-tree”.

‘*Muntaha*’ means the “Last end”. None could go beyond it. There was a huge, shady Lote (*Beri*) tree here.

From here, the Prophet (S.A.W.) went further on alone.

Then, Allah talked to him but the Prophet (S.A.W.) did not see Allah. The Prophet (S.A.W.) coolly paid full attention towards Allah’s words. He had full self-control and he did not start looking about at the fascinating scenes around him. Like an obedient servant, his attention was towards his Lord.

Allah has praised the manners and self-control shown by the Prophet (S.A.W.) at that time.

عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿﴾
مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿﴾

“Near the Lote tree beyond which none may pass, Near it is the garden of Abode. The Lote-tree was shrouded with what shrouds. The eye turned not aside nor did it go wrong. Truly, he saw one of the greatest signs of his Lord.”

Allah had called the Prophet (S.A.W.) to show him some signs, some secrets of his kingdom just as a king shows his secrets to his ministers. Now, Allah also gave him some gifts there. They were:

1. The last 2 verses of *Surah Baqarah*.
2. The gift of 50 daily prayers
3. The possibility that all sins except ‘*Shirk*’ or polytheism will be forgiven.
4. It was announced that if a person intended to do a good deed, he will get one reward but if he actually did it, he will get 10 rewards. If a person intended to do a bad deed, it would not be written as a sin but if he actually did it, he would get only one sin.

When the Prophet (S.A.W.) returned, he met Prophet Moosa (A.S.). The Prophet (S.A.W.) told him everything. Prophet Moosa (A.S.) said, “I have a bitter experience of the Bani-Israelis. I think your *Ummah* (followers) will not be able to pray 50 times daily. Please go and request Allah to lessen the number.”

The Prophet (S.A.W.) went back and Allah reduced 10 *salat*. When the Prophet (S.A.W.) came back, again Prophet Moosa (A.S.) said the same thing. So, again and again the Prophet (S.A.W.) went back until the number of *salat* was reduced to 5 daily prayers. It was announced that these 5 *salat* were equal to 50 *salat*.

Jannatul Maawaa

Near the *Sidratul Muntaha*, the Prophet (S.A.W.) saw heaven called *Jannatul Maawaa*. The Prophet (S.A.W.) saw the beautiful stream of *Kausar* there. The water of this stream will be filled in the pond of *Kausar* on the Day of *Qiyamah*.

The Prophet (S.A.W.) saw that the banks of this stream, were studded with pearls and the mud at the bottom of the water was of *Musht-e-Azfar* (a perfumed mud). The Prophet (S.A.W.) asked the angel with him “What is this?” The angel

told him, "This is the stream of *Kausar* which Allah has given to you". The Prophet (S.A.W.) saw that instead of pebbles, pearls lay in its bottom. Later, the Prophet (S.A.W.) described this stream in these words: "*Kausar* is a stream in heaven. Its edges are made of gold. It flows on diamonds and pearls. It's mud is more perfumed than *mushk* (musk). Its water is whiter than milk, colder than ice and sweeter than honey."

Once, the Prophet (S.A.W.) said to the Sahabah, "Your's and my meeting place will be at the pond of *Kausar*."

He also said, "On the day of *Qiyamah*, I will be near the centre (*wasat*) of the pond."

This shows that the stream of *Kausar* is different from the **pond** of *Kausar*. As the Prophet (S.A.W.) walked about in heaven, he saw hollow domes made of pearls on the banks of *Kausar*.

They were hollow from inside for the heavenly people to live in. There were birds with long necks on its banks. There were palaces made of gold and silver. The ground of heaven was silver- like and converted with sweet smelling musk. Streams of water, milk, nectar and honey flowed. There were shady gardens.

The trunks of the trees were made of gold. Some trees had branches of gold. Others had branches of silver and yet other trees had branches of emeralds and some of pearls. Bunches of fruits hung from the trees. Under every tree, a stream flowed.

The Quran says that the heaven *Jannatul Maawaa* is near *Sidratul-Muntaha* or the Lote tree near the farthest end. This "*Muntaha*" is the farthest end or border of the universe where the universe ends. The Prophet (S.A.W.) came to this point after crossing seven skies. Science today has discovered these seven skies. They are the seven magnetic fields of the universe. The distance between one magnetic field and the next is millions of light years. Heaven is beyond the farthest edge (*Muntaha*) of the universe.

At one point, the Prophet (S.A.W.) asked Gibreel to show him hell. Suddenly, hell was shown to him. He wept. There were snakes, mountains of fire and different tortures in hell. Scenes of people burning in hell were created before him to show him the complete picture of hell.

Return

The Prophet (S.A.W.) returned to earth to Masjid-Al-Aqsa. He found all the Prophet's there. Again, he led them in *salat*. Then, he mounted the "*Buraq*" and returned to Makkah.

How did the Prophet (S.A.W.) return so quickly in the same night? There is a time difference between earth and outer skies. One day of earth is equal to many years of outer space. Moreover, the Prophet (S.A.W.) had travelled at a great

speed with Angel Gibreel. He had travelled faster than the speed of light.

According to scientific research only that body which travels faster than the speed of time and light can cross the skies or the magnetic fields of the universe. The Prophet (S.A.W.) had done so by Allah's order.

Next Morning

The next morning, the Prophet (S.A.W.) went straight to the Kabah and described his journey to the people. The people made fun of him. Some Muslims became shaky and doubtful. The news of *Meraj* spread like wildfire and also reached Abu Bakr (R.A.). Abu Bakr (R.A.) had not yet met the Prophet (S.A.W.) but said, "If this has been said by Prophet Muhammad (S.A.W.), it must surely be true. What is so surprising about it? Everyday, I hear that he gets messages from the skies and I testify to their truth."

Proof

Then, Abu Bakr went to the Kabah and asked the Prophet (S.A.W.) about it. He also said, "I have seen Masjid Al-Aqsa. Please describe it."

The Prophet (S.A.W.) described every detail of Masjid Al-Aqsa correctly.

Abu Bakr (R.A.) had asked this question to silence the people who were making fun of the Prophet (S.A.W.).

More Proofs

The people asked for more proof of his journey. The Prophet (S.A.W.) gave three more proofs. He said,

1. While going, the camels belonging to a group of people, saw the "*Buraq*" and began jumping. and one camel ran away. He (S.A.W.) told the people where that camel was.
2. While returning, he saw a group of people sleeping. He drank water from their bowl.
3. He said that he had passed by a Makkah caravan near a place called Tanim. It had a black camel in front. The Prophet also informed them that the caravan would reach there soon.

All the three incidents were found to be true when the Makkans asked the people of the three caravans about them. They also saw a black camel leading the Makkan caravan.

Despite so many proofs, the people refused to believe it simply because they could not understand how a person could go and come from so far so quickly and also because science was not so developed at that time to make them under-

stand it. But, the believers, the Muslims, believed because they knew Allah is All- powerful and can do everything.

CAN YOU REMEMBER?

1. *Why did Allah call the Prophet (S.A.W.) to the heavens?*

Allah called the Prophet (S.A.W.) to the heavens to show him some great signs and places of his kingdom.

2. *Where is heaven ? Did the Prophet (S.A.W.) see it?*

Heaven is near the outer and farthest end of the universe. Yes, the Prophet (S.A.W.) see it.

3. *What is this spot called where the universe ends?*

Sidrat-ul-Muntaha

4. *Why do we believe in Meraj?*

We believe in *Meraj*-

- a) because we know Allah can do everything and can carry the Prophet (S.A.W.) to any place, and
- b) because we know the Prophet (S.A.W.) never lied.

MORALS

- 1. Asma and Aysha are classmates. Asma asks how there can be doors in the skies. Aysha told her, "It has been discovered that the only way to go from one galaxy to another is by the Blackholes. Perhaps these are the doors. We don't know so many things yet." Who is right?
- 2. Zahid asks Rashid, "Did the prophet use a ladder to go up?" Rashid said, "May be. Some medium had to be used. There is nothing wrong in holding on to a flying ladder or a buraq if there is nothing wrong in sitting in a flying machine."
Is Rashid right?
- 3. Aminah tells Reshma, "Do you know how the English-men have tried to make fun of the incident of *Meraj*? They introduced a new word '*Mirage*' in their language and gave it their own meaning which meant a hallucination or a vision which is not real. Reshma says, "Really, that is a trick to shake our faith in *Meraj*". Do you agree with the two girls?

32. SURAH AL TEEN

Revealed in : Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

1. By the fig and the olive

وَالْتِّينِ وَالزَّيْتُونِ ﴿١﴾

2. And Mount Sinai

وَطُورِ سِينِينَ ﴿٢﴾

3. And this city secure

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

4. We have created man in the best shape

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

5. Then We reduced him to the lowest of the low.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

6. Except those who believe and do the right deeds, for they shall have a reward unfailing.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

7. Then what can make you deny the last judgement after this?

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾

8. Is not Allah the most just of Judges?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

Dear Children!

This Surah is an early Makkan *Surah*. Allah swears by four things-fig, olive, Mt. Sinai and the 'Secure (Safe) City' of Makkah. **Palestine** and **Syria** were the land of olives and figs.

At Sinai, Prophet Moosa got his *shariah* or law. So many great Prophets rose in all the 4 places of **Palestine**, **Syria**, **Sinai** and **Makkah**.

Allah swears by these four places which produced great Prophets. **HE** swears that **HE** created man in the best form and created Prophets among mankind.

Now, there are two types of men: those who rise to the best form by doing good deeds, and those who fall to lowest levels, lower than animals by not having *Iman* or doing good deeds.

Only those who have *Iman* and do good deeds rise to very high levels and they will be saved from falling to lowest of low levels. They will also have a reward which will never end.

Allah is the best Judge and very just. How can **HE** treat the good and bad people equally? **HE** is just and will reward the good people and punish the bad ones'.



وَطُورِ سَيْنِينَ

And Mount Sinai



وَهَذَا الْبَلَدِ الْأَمِينِ

And this city secure



وَالَّتَيْنِ وَالزَّيْتُونِ

By the fig and the olive

CAN YOU REMEMBER?

1. *What is the meaning of Teen?*

Teen means fig, a fruit (*Anjeer* in Urdu).

2. *What is the central idea of Surah Teen?*

In this *surah*, Allah tells us that if a person has faith and does good deeds, he rises to very high levels like the Prophets but if he does evil deeds, he falls to lowest levels, worse than animals.

3. *Will the people of high and low levels of character be treated equally?*

No. The good, high ones will be given unending reward. The bad, low ones will be punished.

Fill in the blanks:

- and are the land of olives and figs.
- Mount Tur is in
- is the *Secure City*.
- Masjid Al-Aqsa is in

Match the following.

| | |
|---------------------|------------------------|
| 1. Fig | تَيْن |
| 2. Olive | زَيْتُون |
| 3. Shape, mould | تَقْوِيم |
| 4. Lowest, very low | سَافِلِينَ |
| 5. Reward unending | أَجْرٌ غَيْرُ مَمْنُون |

Learn this surah by heart and write it below from memory.

.....

.....

.....

.....

33. FRIDAY SALAT (SALATUL-JUMAH)

It was Friday. The Prophet (S.A.W.) was giving the *Khutbah* or Friday sermon in Madina. Suddenly, the sound of drums and music filled the air. A trade caravan had just arrived from Syria. It was trying to attract customers to buy the goods.

Those were hard times for the Muslims. They had just migrated to Madina from Makkah. Most of them were poor. They had given up everything, their house, wealth and even families for the sake of Islam.

Now, in Madina, they were hard-pressed for food and daily needs, and many were starving. So, when they heard the drums of the caravan many of them ran out of the mosque to buy the goods, lest others should buy them first. Only 12 men were left in the mosque with the Prophet (S.A.W.).

The people who ran out had made a mistake by leaving the mosque at that time and the Quran pointed out to them this mistake and they realized it.

Dear children, Friday is an important day for Muslims. The Jews reserved Saturday for worship. The Christians kept Sunday for worship as they believed that Prophet Eesa went to heaven on Sunday.

Islam kept Friday as a special day for mass congregational *salat*. Prophet Muhammad (S.A.W.) said that **Friday is the Eid day of the Muslims**.

The Prophet (S.A.W.) said:

“Friday is the most excellent and distinguished day among the days of the week in the eyes of Allah; so much so that it is better than even *Eid-al-Fitr* and *Eid-al-Adha* because of the following five merits:

1. Allah created Adam on Friday.
2. Allah sent Him to earth on this day as his vicegerent (deputy).
3. Adam died on Friday.
4. There is a blessed hour on Friday when a person is granted by Allah anything lawful and good that he prays for.
5. Resurrection (*Qiyamah*) will take place on Friday

Preparing for Friday

Our Prophet (S.A.W.) prepared for Friday a night in advance.

He (S.A.W.) said,

“The night before Friday is a white night and Friday is a bright day.”

We must take a bath, clean and decorate ourselves, apply oil in the hair and perfume on the dress on Friday. We must walk quietly and humbly without pride to the mosque for Friday *salat*. We must listen quietly to the *Khutbah* or sermon and never talk or laugh in the mosque. We must send more *salat-o-salam* to the Prophet (S.A.W.) on Fridays. The Prophet (S.A.W.) said:

“The one who took bath on Friday, cleaned himself fully, used oil and perfume, then went to the mosque early in the afternoon and took his place quietly without pushing or disturbing the people, then offered the sunnah prayer, then listened to the sermon (*Khutbah*) peacefully, he will have all his sins done since the previous Friday, forgiven.”

Do you see how important Friday and Friday *salat* is?

The Prophet (S.A.W.) said:

“Five good things are such that if a person can do them all on the same day. Allah will include him among the dwellers of heaven:

1. Visiting the sick
2. Attending the funeral
3. Observing a fast
4. Offering the Friday *salat*.
5. Setting a slave free.

It is also good to recite *Surahs Kahf* and *Dukhan* on Friday.

Obligatory:

The Friday *salat* is compulsory for every male, sane adult, healthy, free and resident person. This means *Salat-ul-Jumah* is not compulsory for women, mad people, children, the sick, slaves and travellers.

We must go quickly to offer the Friday *salat*. The Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى
ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَا لَكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

“O Believers! When you hear the call to the Friday *salat*, hasten (go quickly) to the remembrance of Allah and leave your trading, this is better for you only if you know it (62:9)”.

The Prophet (S.A.W.) said that “a person who bathes and purifies himself fully then comes early to the mosque, is like one who has sacrificed a camel. The one who comes a bit late, is regarded as if he has sacrificed a cow or buffalo, the one who comes still later, will be as if he has sacrificed a two-horned ram. And the one who comes last of all, will be as if he has given away an egg in the path of Allah. Then, when the *Imam* comes to deliver the sermon, the angels leave the door of the mosque (and close the record - book) and take their places to listen to the sermon and offer the *salat*.”

The Friday *salat* must be held in a large central place or a central *Jama-masjid*. People must collect there in large numbers and not pray in smaller groups in their own local, small mosque or small closed building. It must be prayed on time at the exact time of *Zuhr salat*. If a Friday *salat* is missed, it cannot be offered *Qada* and *Zuhr salat* must be offered instead. Such a person must also give a *Sadaqah* or charity.



Khutbah

The *Imam* or *Khateeb* who gives the *Khutbah* must take his place on the pulpit (*mimbar*) and face the audience. Then, the *Muazzin* must call out *Adan* facing the *Imam*. After the *Adan*, the *Imam* must stand up and give the *Khutbah* in a loud voice after *Ta'awwuz* (*Aoozobillahi.....*).

The Khutbah must be in two parts. In the first part, the people must be given religious talk. The problems of the people and current social and political conditions and issues can also be discussed and solved in the light of Shariah. In the second part, Quranic verses must be recited, durood and salam may be sent to the Prophet and supplications (dua) must be said asking for forgiveness of the Prophet's companions and the Muslims in general.

The *Khutbah* must be short. After the sermon, the *Imam* must begin the Friday *salat*.

Salat-ul-Jumah

Friday *salat* is of 2 *rakats* and is offered instead of *Zuhr Fard salat*. *Zuhr Fard salat* is not offered when *Jumah salat* of 2 *rakats* is offered. *Salatul Jumah* is offered after the *Khutbah*.

Sunnah Rakats

There are 4 *sunnah rakats* before the *Fard Friday salat* and 4 *sunnah rakats* after it.

Celebrating *Jumatul-Wida* or giving farewell sermons on the last Friday of Ramadan is a wrong custom as every Friday and everyday of Ramadan is equally important. The Prophet (S.A.W.) did not celebrate the last Friday of Ramadan and this is a new practice which should be stopped.

Friday is an important day but it does not mean that we should not work on that day. One day, some people were sitting in a corner of the mosque after finishing the Friday *salat*. Caliph Omar (R.A.) saw this and asked them "Who are you?" They replied, "We are people who trust in Allah."

Caliph Omar (R.A.) raised his famous whip and said, "Be careful (I warn you) if any of you should stop working for livelihood and start praying 'O Allah give me food while I just sit'. You know that gold and silver does not rain from the sky. Don't you know Allah's order that when you finish *salat*, spread out to search Allah's blessings in the land?"

Allah says in the Quran:

"And when the *salat* is finished, then may you disperse (spread out) through the land, and seek of the Bounty of Allah, and remember Allah frequently that you may prosper". (62-10)

CAN YOU REMEMBER?

1. *Why is Friday important?*

Friday is important because Muslims offer Friday *salat* collectively on a mass level.

2. *How must you prepare for Friday?*

We must bathe, wear clean clothes, apply oil in hair, *surma*, perfume, go quickly to the mosque, listen quietly to the sermon (*Khutbah*) and send more *durood* to the Prophet (S.A.W.).

3. *Must you make it a compulsory habit to fast every Friday?*

No, it is not good to make something a regular habit which the Prophet (S.A.W.) did not do.

Fill in the blanks:

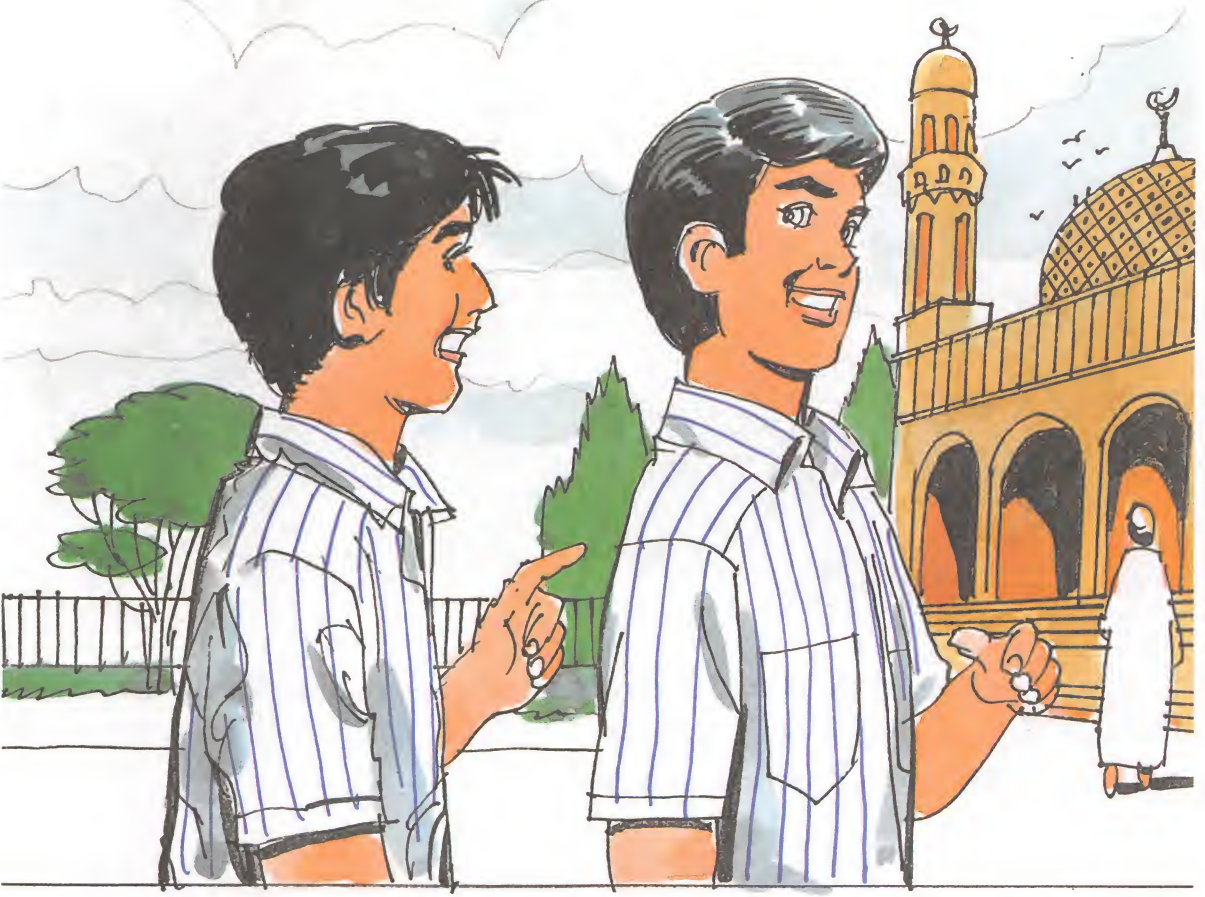
1. The Christians keep for worship. The Jews keep for worship. The Muslims keep for worship and work both.
2. The lecture given by the *Imam* on Friday is called
3. *Salatul-Jumah* is of *rakats* and is prayed instead of *salat*.
4. Friday is the day of the Muslim (good, Eid).

Mark true or false.

1. We can offer Friday *salat* in a small, local mosque. ☐
2. We must spend the whole of Friday in praying all the time. ☐
3. Celebrating *Jumatul-wida* is wrong. ☐

MORALS

1. Shamshad is busy playing cricket. It is Friday. He hears the *Adan* for *salatul-Jumah*. He and his friends continue playing. Then, when the *Khutbah* ends they quickly do *Wudu*, rush into the mosque and join the

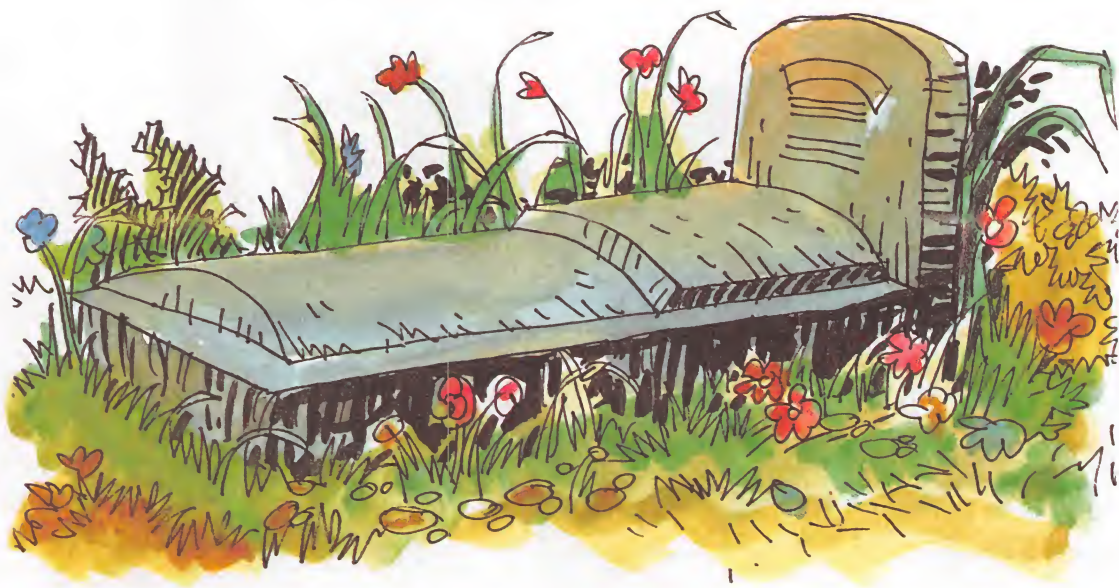


prayers. Are they right?

2. Waseem treats Friday like any other day. He neither takes a bath nor wears clean clothes. He meets Taha in the mosque. Taha is dressed neatly, with well combed, oiled hair and perfumed clothes. Waseem says he is too busy to wear clean clothes. What will you tell Waseem ? Is Taha right?

يَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ

34. THE GRAVE'S STORY



We see people dying everyday. We too will die one day. Death is a natural process. It is a compulsory thing for us. Only after death, we can go the permanent life of the next world. The Quran says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

“Every living thing has to taste death”

Yes, death is a ‘taste’, a good taste for a good person but a horror for a bad person. The grave becomes a grand, decorated place for a good person but a horrible place of worms and snakes for an evil person.

Prophet Muhammad (S.A.W.) said:

“When a believer dies, every corner of the graveyard adorns (decorates) itself for him and expresses the wish that he might be buried beside it. But when an infidel dies, darkness prevails in the graveyard and every corner of the graveyard seeks protection of Allah Almighty and begs **HIM** that the wretched fellow should not be buried beside it.”

One day, our Prophet (S.A.W.) attended a funeral procession. He (S.A.W.) said, “The grave announces daily ‘O offspring of Adam, why have you forgotten me?’” Don’t you know that I am a home of solitude (loneliness), a home of poverty, a home of wilderness, a dwelling (home) of worms and reptiles and I

am a dungeon? But I extend my boundaries for those whom Allah Almighty honours with his favour.”

Dear children! We should not be afraid of death or of the grave but we should prepare for it by doing good deeds. It is a journey into another world. The grave becomes so narrow for a bad person that his ribs are crushed together but for a good Muslim, the grave widens as far as the eye can see.

Our Prophet (S.A.W.) said, that the grave is either an orchard (garden) of heaven or an oven of fire.

The Prophet (S.A.W.) also said, that a dead body sits down and hears the sound of footsteps of those people who had gone to his grave with the funeral. The grave says to the dead body, “O son of Adam! may damnation take you ! You did not think of my straitness (narrowness), my horrid smell, my wilderness and the worms and insects crawling in me. This is the reason why you did not make preparations for avoiding these things.”

After the people bury a body and go away, two angels appear and ask him questions about who his Lord was, who was his Prophet and what was his religion. If he is a Muslim, he recites the *Kalimah* and without fear replies: ‘I declare that there is no God but Allah and Muhammad (S.A.W.) is the servant of Allah and HIS messenger.”

Then, his grave is widened to 70 spans on all sides and illuminated. After that, the angels ask him to rest like a bride. But, if a person is not a good person, he does not answer the questions correctly. His grave shrinks and his ribs pierce each other.

After death, a person’s soul meets and talks to other souls of his dead relatives. So, dear children, be good and do good deeds. Every good deed you do, is being sent up there and collected in your book of deeds. Increase your collection of good deeds and prepare for death.

CAN YOU REMEMBER?

1. *Why will we die?*

We will die because every living thing has to die so that it can get a permanent life and reward or punishment after death.

2. *What happens when a believer is placed in a grave? What happens when a bad person is placed in the grave?*

When a believer is placed in a grave, the grave is widened as far as the eye can see and it is illuminated. But, when a bad person is placed in a grave, the grave shrinks and crushes his ribs and there is pain and darkness.

3. *Should we fear death?*

We should not fear death but we should worry about it and prepare for it by doing good deeds.

MORALS

1. A story appears in a newspaper as follows: “A dead body was lowered in a grave but the grave closed before the body was placed in it. A new grave was dug. The dead body was again lowered but this grave also closed before the body could be placed in it. The shocked people recited ‘*Zikr*’ and ‘*Astaghfar*’ asking Allah’s forgiveness. Now, a third grave was dug. Snakes, reptiles, worms and insect burst out of this grave like a fountain. The body was lowered in it and this grave did not close. The people saw that as soon as the body was laid in it, the snakes coiled around the body and broke it into 2 pieces.”

Zafar asks Shahbaz, “Can you believe it?” Shahbaz says, “Yes, I do, because the people saw it and, secondly, there are many *hadees* which tell us about snakes, worms and reptiles in a bad person’s grave.”

Do you agree with Shahbaz?



Bird's eyerview of a modern city of Dubai

35. THE WORLD



The world is like a bus. We are all passengers, travelling in the bus. Sometimes, the bus passes through beautiful areas. Sometimes, it passes through forests and fields, sometimes over hills and lakes and sometimes it passes across dry land. The bus stops at some bus-stop for some moments. It moves again after passing all the stops. Now, it does not stop. It will stop only at the last stop and station **Aakhirah**. There, all the passengers will get down in a new world.

We are all in the bus of the world. Life is a journey in this bus. We follow the rules in the bus. When we are inside a bus, we are well-mannered and polite with the other passengers. We do not harm them. We help and love them. We offer water to them. All the food and water in the bus is shared by everyone happily. Even if the food is less, you feel that no-one must stay hungry or thirsty. Everyone should get atleast something to eat and drink in the short journey.

If a passenger gives you some kind of pain or if you are uncomfortable, you do not make a fuss. You do not fight but bear it silently. Even a great discomfort or pain in the bus, does not make you sad for long because you know that it is only a short journey and you will soon get down at the last stop and be free from all pain. So, you are polite even with the persons who hurt you in the bus and forgive them.

The conductor reads out some rules to be followed in the bus during the jour-

ney. He tells you not to throw waste-paper, not to smoke, not to put your head or arms outside the window and some more rules. You gladly follow these rules.

If you are good, quiet and helpful to the others in the bus, the other passengers soon get friendly with you and they like you. They also help you. They share their joys and pains with you, and your journey becomes more comfortable. But, if you are rude, if you break the bus-rules, if you tear the seats and beat others or if you do not help others, nobody will like you. They will all be up against you and may even throw you out of the bus.

Let us follow the rules of the world's bus. These rules are given by Allah and we can read them in the Quran. Will you not be good to the other passengers in this bus? Be good and others will be good to you. Be a very good, polite and gentle passenger until the bus stops at the last stop of death. There, if you have been good, a smiling angel will welcome you to a garden full of flowers, cool streams and fine friends but if a person has been bad in the world's bus, he will get a shock when he gets down at the last stop. He will get fire, heat, smoke, pain in which he will live. Instead of smiling angels and fine friends, snakes and monsters will wait for him there.

A brave young soldier stood on the decks of his ship watching the shores of Spain quietly. He had just seen the Prophet (S.A.W.) in his dream. This young man was Tariq bin Ziad, the brave African commander of the Muslim army. The other ships carrying his army, waited for his signal to anchor. He waved to them to touch the shores. As he and his men reached the shores and anchored the ships, he turned and addressed the army in these words: "Those who wish to go back home, may go." There was silence. Everyone wanted to be with him.



Tariq then ordered that the ships be burnt. The next moment, all the ships were blazing in a huge fire. The men raised a loud ‘*Takbeer*’ slogan three times. They were few and brave. They were full of faith. They had come here not to conquer the wealth of Spain. They had heard of the sufferings and torture of the people of Spain under cruel rulers. So, they came to help and free the people.

Why did Tariq burn the ships? He wanted his men to understand well that they had only 2 options: either to win the coming battle and conquer Spain or to die in battle as martyrs. There was no third way or option of running away because running away from the battle was a sin.

How willingly his men set fire to the ships with their own hands to close all doors of returning. This created a new spirit in them. They had come from Morocco in Africa sailing across the narrow 10 mile strait which separated Africa from Spain. Now, they gave a new name to the place where they landed in Spain. They called it “*Jabal-ut-Tariq*” (Mountain of Tariq). Soon, the narrow strait between their homeland and Spain was also called “*Jabal-ut-Tariq*”. Today, the name of that place has been twisted to “*Gibraltar*”.

After Tariq set foot in Europe, the map of Europe got many Arab-sounding names beginning with **AL**. For example, you will find many places in Europe with names like - Andorra, Albacete, Almansa, Alcoy, Alcira, Alicante, Alcaraz, Almeria, Almazan, Alcantara, Alburquerque, Almunecar, Algeciras (Aljazeera), Arroyo, Almaden, Almodovar, Albania. Tariq arranged his army. Before the battle, he offered *salat* and, in tears, prayed to Allah for help and victory. After a terrible battle, Tariq and his men conquered the whole of Spain and southern France. These brave men did not love the world. They were not afraid of death. They followed the rules of the world’s bus. They did their duty of helping others, spreading goodness and stopping evils together with a brave, strong team.

Dear Children! Will you not be like Tariq, the lion-hearted soldier? Like him, will you not like to live life like a brief bus-journey and do your duties? They already got down at the last stop and are in their new homes. We are still in the journey.



CAN YOU REMEMBER?

1. *Why is life like a bus journey?*

Life is like a bus-journey because it is short and brief like a bus-journey.

2. *What is true success and glory?*

True success and glory does not mean being rich or beautiful or handsome or being good at sports or business. True success means leading a pure and clean life in this world and getting heaven in the next world.

3. *Why are rules and duties necessary for living happily in this world?*

Rules and duties are necessary because we are humans and not animals. As humans, it is necessary to live with some rules and do some duties so that everyone gets a taste of peace and happiness.

4. *What kind of people break rules and harm others? What are they called?*

Irresponsible people break rules and harm others. They are then called anti-social elements.

5. *Where can you find the rules and duties of life written?*

We can find the rules and duties of life in the Quran and also in the *Sunnah* (ways of the Prophet S.A.W.).

6. *What is your main duty in this brief life on earth?*

Our main duty in life is to be good, spread goodness, fight evils, live a pure life and make our family and all around us also to live a pure life.

MORALS

1. Mohsin tells his friend, "My main aim in life is to earn money and to become a millionaire." He works hard for years to collect more and more money. He misses his prayers and does not fast. He has no time for anything except his business. He cannot enjoy family-life. He cannot serve his old parents and they die after some years in his absence. He has no free time even to enjoy his money. His friend Nadeem is a rich trader but his aim is not to earn money. He earns enough money to provide for his family. He does his duties of spreading goodness and stopping evils. He serves his old parents who are happy with him. He gives time to his family too. One day, Mohsin gets news that his shop in London is burnt. He

dies of a heart-attack. Who is better - Mohsin or Nadeem?

2. Wasif sees T.V. for 3 hours and listens to music for 2 hours everyday. He also goes to parties every week and tells his friends, "Enjoy life as much as you can because life comes only once." Tell Wasif why he is wrong.
3. A Science student dissects the human body and tells the students, "See, can this body ever live again? Once dead, always dead." How is the student damaging the other students? What will you tell him?
4. Ahmad and Faheem are friends. Faheem is a member of a "Rights Group". He is always fighting with everyone over small things. He says that it is his right to fight for what he should get. Ahmad tells him, "It is not wrong to fight for our rights. It is right but do not fight over small, small things. Life is short and our main aim is to spread the goodness and fragrance of Islam in the world. If this is done then everyone will automatically get his rights." Why is Ahmad right?
5. Jaseem makes a long plan of his career and future life but there is no place in this plan for duties towards parents, brothers, sisters or family. His plan includes a long list which runs like this:

Buying a house, factory, land, farms, jewellery, shares, costly clothes, building a hotel and throwing parties in hotels. He says, "We get life only once. So, we should get the best things in it." By the time, he gets one-third of the things in his list, he dies because of extreme tension and worries. He was after the world but he himself left the world. what do you think of him?
6. Zahid is a cheerful and polite man. He lives a pure and clean life. Often, he helps the poor, teaches the illiterate people, builds libraries and reading rooms, schools and scholarships. He distributes free literature on good topics. He spends his money in all this work and also on his family but he does not spend money in building many houses, buying more and more land or jewellery. He says, "I will get all these things and much more in the next world if I work hard to lead a good, pure and clean life and spread goodness in the world. I have just a short time in this world. So, why should I worry more about things and comfort of this world? I want to prepare for the permanent life after death." Is Zahid right? Is he after this world? What is he preparing for?

36. THE STORY OF QAROON

Some people wrongly think that if you are rich then you are successful. This is a wrong idea. Money does not make a man great or small. It is Allah's wish. He gives more wealth to some and less to some. This has nothing to do with a person's success.

If you have more wealth, you should not be proud but you should thank Allah for it and use it in Allah's path to do good work. In this way, you can use this wealth to make your next life successful. If you have no wealth or less wealth, again thank Allah and be patient. It is not important to have wealth. It is important to be good.



Here is a story! Qaroon was a very rich man from a Bani-Israili clan. He was Prophet Moosa's relative but he opposed Prophet Moosa and supported Pharaoh. He was so wealthy that he had many treasures which he kept locked.

The keys of his treasures were so many that many strong people lifted the keys together.

The people said to him, "Do not be proud. Allah does not like the proud. From the wealth which Allah has given you, build a house for the next world, and spend in this world too. Be kind to others as Allah has been kind to you."

Qaroon replied, "I have been given this wealth because of my knowledge." He became prouder and prouder and more and more cruel.

One day, he went out in all his pomp and glory. Some people saw him and wished they could be rich like him. But, some other wise people said that the rewards of Allah were much better than Qaroon's treasures.

Then, he and his house sank into the ground and he was buried deep in the mud with his treasures.

Dear children, do you see how Qaroon used his wealth wrongly for his own-self?



One day, a robber entered the house of a very good man called Ahmad Khozroba. The robber found nothing in the house and was about to go back. The good man called out, "Wait! Pray with me for one night, and I will give you whatever I get."

The robber agreed and prayed with the man throughout the night. In the morning, someone sent 100 dinars to Ahmad Khozroba as a gift. He gave this money to the robber and said, "Here is your reward for praying one night."

The robber thought to himself, "If this is the reward for praying for just one night, then how great will be the reward in the next world for worshipping Allah and being good for the whole life."

He realized his mistake and became the good man's friend. He now gave up robbery and became a God-fearing, good man himself.

Do you see how Ahmad Khozroba used money to reform a person? He himself had no money but when he got it, he immediately spent it in Allah's path to please HIM.

But, Qaroon used money badly and for himself. So, he was destroyed.

Money itself is not bad. It can be used for good or bad work. A glass is not bad but it can be used for good or bad work. It can be filled with clean water. Then its use is good. But, if it is filled with wine, its use is bad. The glass is not bad.

Money too is not bad. Its use can be good or bad.

Yes, dear children, money is like a tool. You can build a beautiful pearl and diamond house in *Aakhirah* with it by spending it in good work in Allah's path or you can spend it on buying comforts of this life for few days. Always spend money in the path of Allah to help others and to spread the message of the Quran.

CAN YOU REMEMBER?

1. *Are wealth and money bad?*

No, wealth and money are not bad. Their use can be good or bad.

2. *How can money be used badly?*

We use money badly when we use it to:

A. – to buy the comforts of this life only

B. – to show off our wealth to others

C. – to harm the cause of Islam by not spending it in Allah's path.

3. *How can we use money in a good and wise way?*

We can use money in a good and wise way by:

A. – Spending it in Allah's path

B. – Helping others

C. – Spending it to do good work.

MORALS

1. Rafi says he will spend money in the path of Allah only after building a house and factory. He dies before the house is built. Shahid says that now Rafi is truly homeless as he could not live in his new house in this world and he did not build a house for the next world. Is Shahid right?
2. Hamza is neither very rich nor very poor. He earns enough to meet his needs. He reserves a part of his money to help the poor, to pay poor students' fees, to pay for expenses of poor girls' marriages, to help widows and the old. He spends money on his family too. What do you think of Hamza?
3. Sajid is a boy of twelve. His father gives him an amount as pocket money every month. He collects it and buys a shawl for a poor, old woman. He used to see her shivering in the cold every day. He gave her the shawl. Did Sajid use his money well?

37. HOW TO GREET

The Prophet (S.A.W.) knocked on the door and said, “*Assalamualaikum*.” He (S.A.W.) was standing outside the door of Saad bin Ubada, his companion.

Inside the house, Saad heard the Prophet’s greeting and replied in a whisper, “*Wa-alaikum-assalaam*.” The Prophet (S.A.W.) did not hear and again said loudly, “*Assalamualaikum*”. Again, Saad replied in a whisper. The Prophet (S.A.W.) called out a third time, “*Assalamualaikum*.” This time too, Saad replied in a whisper which the Prophet (S.A.W.) did not hear.

Saad’s son said, “Father! why don’t you ask the Prophet (S.A.W.) to come in?”

Saad said, “Quiet! The Prophet (S.A.W.) will greet us again and again, and his (S.A.W.) *salam* will be a blessing for us.”

Now, as the Prophet (S.A.W.) turned to go back, Saad ran out and said, “O Prophet (S.A.W.)! I was hearing your *salam* and was replying softly so that you may send *salam* on me again and again.”

Do you see what a blessing *salam* is? ‘*Assalamualaikum*’ means “May peace be upon you.” It is a blessing, a ‘*dua*’ which we pray for the peace and safety of the person we greet.

‘*Salam*’ means peace. ‘*Salam*’ is a name of Allah. When the *Mumineen* or true Muslims will enter heaven, the angels will greet them with “*Assalamualaikum*”. Even Allah will greet them with ‘*salam*’ in heaven.

To greet with ‘*salam*’ is a mark of the Muslims. The person who says “*Assalamualaikum*” **first** gets more ‘*Hasanat*’ or ‘*Sawab*’.

Let us see how and when to greet..



Assalamualaikum



When a good Muslim dies, the angels say, “*Assalamualaikum*” with a smile.

Assalamualaikum



When a good Muslim will enter heaven, the angels will welcome him with ‘*Assalamualaikum*.’

Assalamualaikum



Allah will send greetings of “*Assalamulaikum*” to a Muslim in heaven.

Assalamualaikum



Shake hands after greeting but do not shake hands in the class as it will disturb the class.

Assalamualaikum



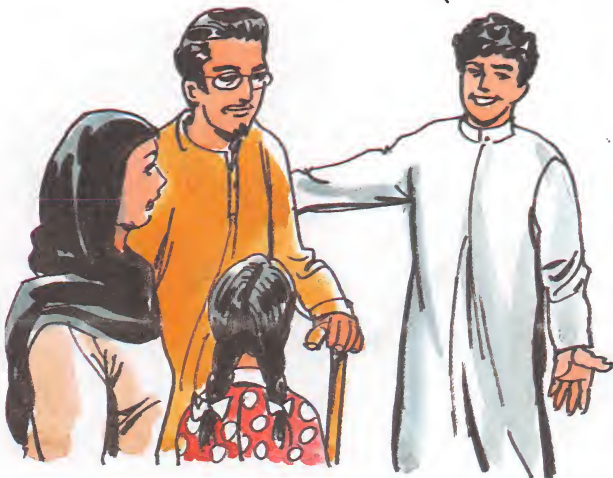
Greet your parents and all home people in the morning when you wake up.

Assalamualaikum



Greet everyone together whenever you enter a house or room.

Assalamualaikum



Greet elders and greet smaller children too.

Assalamualaikum



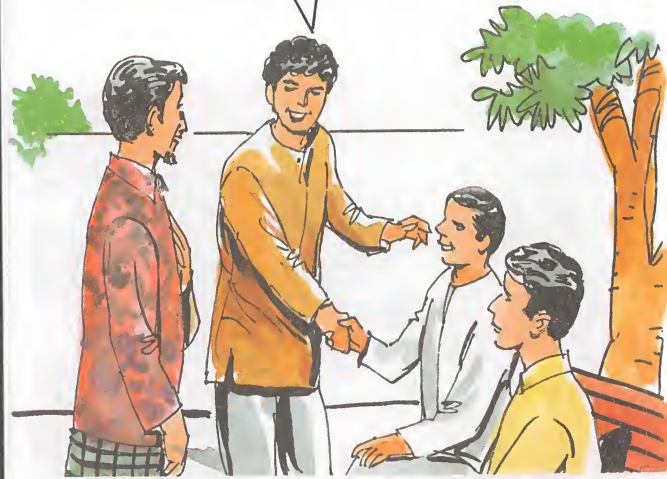
Always greet with a smile.
Do not be glum.

X



Do not shout out your greeting. If a person cannot hear or if he is far, don't shout. Just raise your hand for a gesture and say "*Assalamualaikum*" slowly.

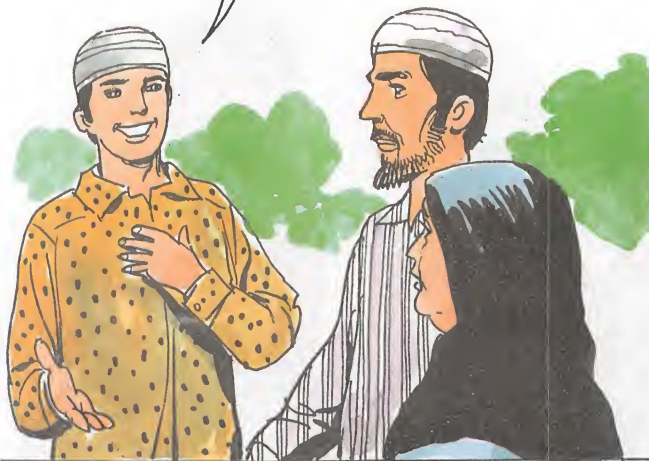
Assalamualaikum



Greet others when

1. You go to meet someone.
2. You pass by a person or a group.
3. You leave a gathering.
4. You enter a house, office or an room.

Assalamualaikum



Normally, younger people should greet elders first.

Assalamualaikum



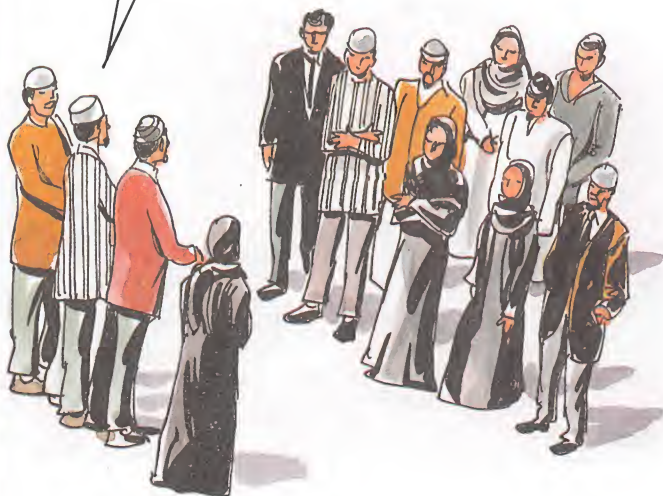
A person on a vehicle must first greet the pedestrian (one who is walking).

Assalamualaikum



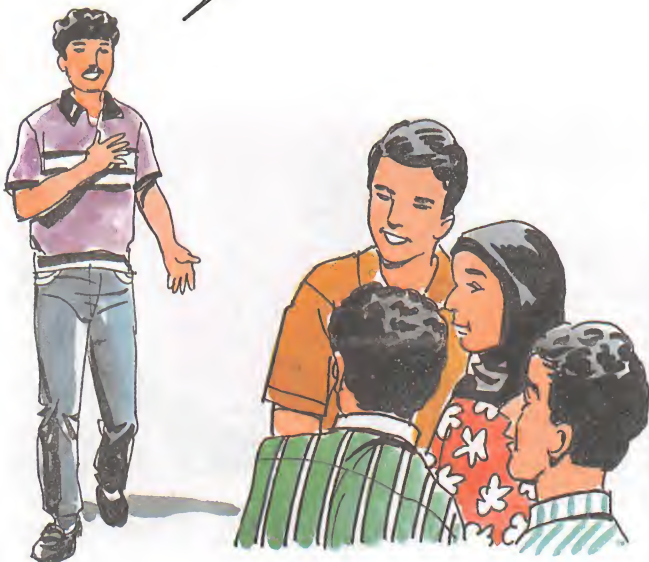
A pedestrian should first greet a person who is sitting.

Assalamualaikum



A smaller group of people should first greet a larger group.

Assalamualaikum



When many people are there, greet everyone commonly in general. Do not greet separately by name.

Assalamualaikum



Do not begin talking about any thing before greeting.

Assalamualaikum

Wa-alaikumassalam



In the market or on the road or anywhere, greet a Muslim and answer if he greets even if he is a stranger. But, do not talk more and walk away if he is a stranger.

Assalamualaikum



Do not stand up in honour of someone. The Prophet (S.A.W.) did not like this.

Assalamualaikum



Always try to greet first. One who greets first gets more 'hasanat' (Sawab).



Upon returning from a journey, you may embrace after greeting and after handshake.



Sending greetings (*salam*) to others through a letter or phone or through someone.



Do not break relations with another Muslim for more than 3 days. If there is a quarrel, the best way to begin talking is to greet each other.



Reply another's greeting with a smile. Give a complete reply: "*Wa-alaikum-assalaam-warahmatullah-wa-barakatuhu.*"



Greeting increases love and friendship between people.

Assalamualaikum

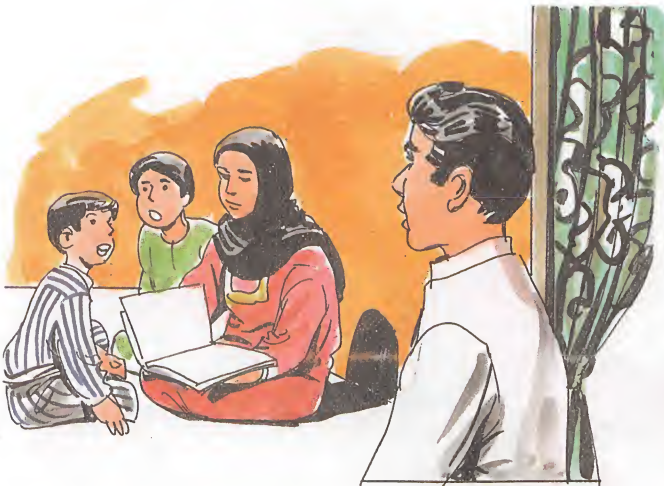


Greet slowly when someone is sleeping nearby.

Allahu-Akbar



Do not greet when the *Adan* is being called out.



Do not greet when someone is reading or teaching the Quran.



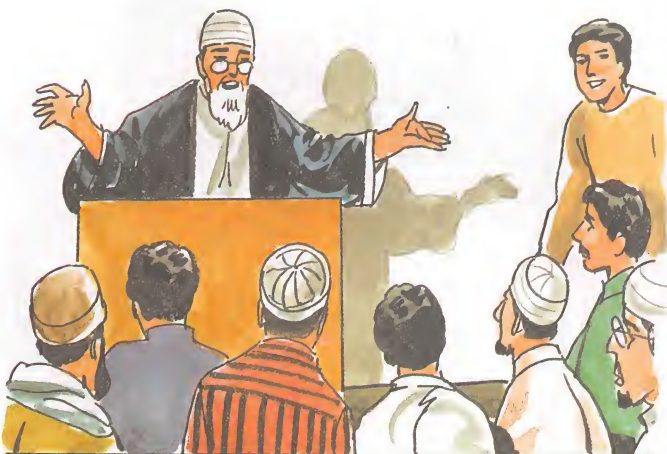
Do not greet when a religious discussion is going on. Take your seat quietly.



Do not greet in the middle of a busy study period when the teacher is teaching.



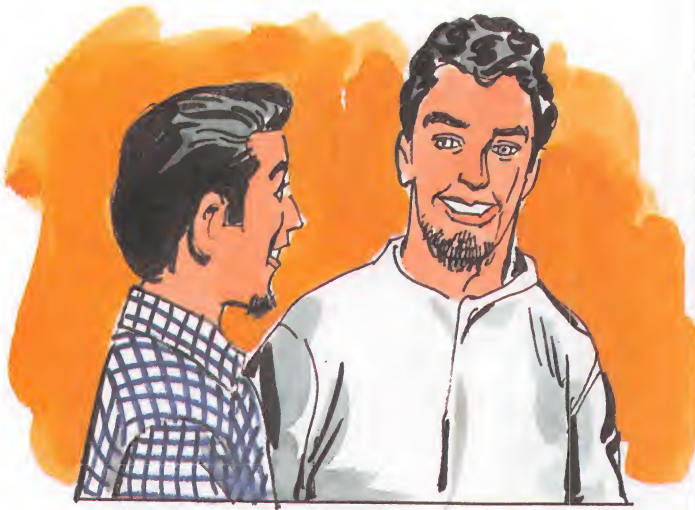
Do not greet when someone is in the bathroom.



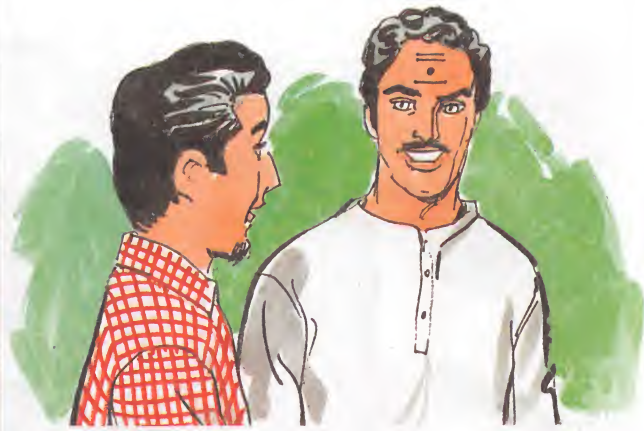
Do not greet when someone is giving or listening to a *Khutbah* or sermon.



Do not greet when someone is fighting or using bad words or speaking against Islam.



Do not use any other word for greeting Muslims except "*Assalamualaikum*."



Greet Non-Muslims too.



If a Non-Muslim says *Assalamualaikum* give him the usual reply of salam.



Be generous in greeting. Even if you meet the same person 5 times a day, greet him.

CAN YOU REMEMBER?

- 1. What is the meaning of Assalamualaikum?
'Assalamualaikum' is a dua, blessing. It means 'peace be upon you.'
- 2. What happens when people greet each other more and more with Assalamualaikum?
When people say Assalamualaikum more and more, peace and Allah's blessings are showered on them.
- 3. Must we say 'salam' to elders only?
We must say 'salam' to youngsters and elders both.

Mark 'true' or 'false'. ☒ ☐

- 1. A good Muslims is greeted by the angels with 'Assalamualaikum' when he dies. ☐
- 2. Allah will greet the people of heaven with 'salam'. ☐
- 3. We should shake hands after greeting. ☐
- 4. We need not greet our parents in the morning. ☐
- 5. We should shout out our greeting to a person standing far away. ☐
- 6. We should make faces while greeting and not smile. ☐
- 7. We need not greet children. ☐
- 8. We must greet many people commonly in general. ☐
- 9. We should try to greet first. ☐
- 10. We can greet strangers too. ☐
- 11. We should say 'Assalamualaikum' to non-Muslims. ☐
- 12. We should reply a non-Muslim's salam too. ☐
- 13. After returning from a journey, you need not embrace after greeting. ☐
- 14. One who greets first gets more 'hasant' or rewards. ☐
- 15. We must not break relations with a Muslim for more than 3 days. ☐

Fill in the blanks.

- 1. It is better to reply to a salam with complete words.
.....
- 2. It is (wrong/right) to stand in honour of someone.
- 3. We must not greet when someone is
A

- B
- C
- D
- E
- F
- G

MORALS

1. Abdul-Raheem gets a letter. In it, it was written — ‘*Salam* to your mother and *dua* to Munnu.’

Abdul-Raheem wonders why *salam* was not sent to Mannu. He tells his friend Azad. “Is it not better to write — ‘Give my *salam* and *dua* to Munnu?’

Azad agrees and says, “Yes, we must send *salam* to children too. This custom of not sending *salam* to children is wrong.” Are they right or is the letter-writer right?

2. Raghieb and Asif are friends. Raghieb never says ‘*salam*’ first. He thinks, “Why should I? Let him greet if he wishes.” Asif always greets first. So, Raghieb begins thinking that he is superior to Asif. Tell Raghieb what he should do?

Who will get more ‘*Sawab*’ or merits?

3. Mehreen greets everyone whenever she comes in the room. Latifa says, “Don’t you feel tired of saying *salam* again and again?”

Mehreen says, “I send Allah’s blessings on you again and again and I also get these blessings again and again when you reply.

Why will I feel tired? The *Sahabah* greeted even if they went out for a minute and returned. Latifa does not agree. She says it is a waste of time to greet again and again. Mehreen finds time for all work. She is happy and peaceful and does well in life. There is ‘*barakat*’ in her work and life. Latifa is always tense, upset and is not able to do much in life. Can you say why?

4. Faheem always says “*Assalamualaikum*” but does not work hard. He says that just by saying “*Assalamualaikum*” he will do well in life. Tariq works hard and also greets others with a smiling ‘*Assalamualaikum*’. Is it enough for Faheem to say “*Assalamualaikum*” and not work? Who is right?

38. HOW TO STUDY

The Muslims had just won a battle. Many of the enemies were made prisoners. These prisoners were brought before the Prophet (S.A.W.). They pleaded before him to free them. The Prophet (S.A.W.) of mercy said that any prisoner who will teach some Muslims how to read and write, will be set free. Dear Children, do you see how much our Prophet (S.A.W.) liked knowledge and education?

Only we humans have the honour of gaining knowledge and education.

The first revealed words of the Quran are: **Read - in the Name of Allah.**

This means three things:

1. We must read and gain more and more knowledge.
2. We must read only good books.
3. We must begin reading in the Name of Allah.

You must study hard so that you can do great and good work in life. Here are the secrets of studying easily:



Always say *Ta-awwoz* or *Aoozobillahi minashshaitan irrajeeem*. This will stop Satan from disturbing you.



Say *Bismillah-ir-Rahman-ir-Raheem* before reading.



While reading the light should come from behind or from the left slightly.



Do not read in very bright or very dim light.



Keep a distance of one foot between your eyes and the book.



Understand and read slowly. Do not cram or memorize questions — answers.

رَبِّ اشرحْ لِي صَدْرِي ...



Says this *dua* to improve your understanding, memory and grasping power. Read the complete *dua* given at the end of the lesson.

رَبِّي زِدْنِي عِلْمًا



Say this *dua* to increase your knowledge.



Keep, a private, practice note-book. Write your own answers in it.



Go to a library at least once a week.



Go to book-shops and find out good, new books.



Read good books only. The brain is like a computer. If you feed good things into it, good results will come out.



Take good care of books. Keep them on a shelf. Arrange them. Clean them. Cover them.



Do not fold a book backwards. It spoils and ruins the book.



Make beautiful book-markers to mark pages. Do not fold corners of pages.



Read a small part of the Quran, the best book, daily. Understand and read it.



Do whatever you read in the Quran. This is called *Amal-e-Saleh*.



Do what you learn. Spread to others what you learn.



Do not read in a moving bus, car or train.

YOU CAN REMEMBER?

1. *Who alone of all creatures, has the honour of gaining knowledge and education?*

We humans alone have the honour of gaining knowledge and education.

2. *What happens to a man without knowledge?*

A man without knowledge and education is like an animal. He is not able to distinguish right from wrong.

3. *Does an educated man deal with a situation in a different way than an uneducated man?*

Yes. The same situation will be handled in a different way by both.

4. *What do the first revealed words of the Quran say?*

They tell us to "Read, in the Name of Allah."

Mark true or False ☒ ☐

1. We must read good books only.
2. Reading trash is bad.
3. The light should come from the back, slightly from the left while reading.

☐
☐
☐

4. There is no harm in reading in a bright light. ☐
5. You may read in a moving vehicle. ☐
6. We may cram, word to word, the answers. ☐
7. Folding a book back-wards is a good habit. ☐
8. If you read good books, you will be good. If you read bad books, you will be bad. ☐
9. Reading is enough. There is no need to do or spread what you read. ☐

Fill in the blanks.

1. Write from memory the *dua* for memory-power.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

2. Write the *dua* for knowledge.

رَبِّ زِدْنِي عِلْمًا

MORALS

1. Asim lies in bed, reading a book. The light is dim in his room. His mother comes in and says, “Asim, it is bad to read a book in dim light.” Asim pays no attention. After some years, his eyes are weak. Why?
2. Nasir is an educated boy. His friend Fahd is uneducated. Both of them decide to set up shops. Nasir sets up a small super-market. Everything is arranged neatly in it. There are trolleys for people to carry their things. The bill system is computerised. There are seats for people and everything is clean.

Fahd’s grocery shop is full of things. These are all mixed up and kept untidily. He gives no bills and the people keep fighting over mistakes in

payment. Flies and dirt are found all around. Soon, Nasir's super-market becomes famous for honesty, quality and cleanliness and he expands it. Fahd's shop slowly breaks down. Can you tell why the two friends handle the same business differently?

3. Salman gets off the rickshaw and slaps the rickshaw-puller. He fights with him because he thinks the rickshaw-puller has brought him from a long route and is now asking for more money. The rickshaw-puller does the same trick with another boy Sabir who is a well-read boy. Sabir quietly tells him about the shorter route, pays the money which the rickshaw-puller wants and goes away. The next day, the same rickshaw-puller refuses to seat Salman but takes Sabir by the short route home. Salman stands sweating on the road, waiting for a rickshaw. Which of the two boys behaved well? Why did the two behave differently? Can you say whether Salman reads good books or not?
4. Mahir says that it is useless to study or gain knowledge because by the time you complete your education, half your life is finished and no time is left for earning money or for enjoying life. He does not study. He tries to earn money as quickly as possible for a job or to do business, he does not get it because he has no education or knowledge. Is earning money the aim of life?

Tell Mahir what he should do now.

5. Zeeshan realises the importance of education when he is 30 years old. He buys books, reads a lot and increases his knowledge. He reads the Quran with translation. He also gives exams of High School and then of graduation privately. Soon, he becomes a better and happier person. What do you think of him?
6. Rehana is a professor, her husband is a hot-tempered man. She patiently bears his temper and cools him down after years. She lives happily. Fahmida has not studied at school or college but she reads many books at home. Her knowledge is good. Her husband is lame and hot-tempered too. She is always kind and patient with him. Soon, he realises his mistake and treats her well. Farhana has not been to school or college. She does not read books or gain knowledge. She watches TV and visits friends all day. Her husband is also a very harsh and angry person. She soon fights with him regularly and they are divorced within a year. All the three women faced the same situation differently. Why?

39. IN A GATHERING

The Prophet (S.A.W.) was surrounded by simple, poor men. They had left their houses, wealth and belongings in Makkah. Now, they lived here in Madina in a large room attached to the Prophet's (S.A.W.) mosque. This hall was called *Suffa*. The men were sincere, loving, ready to lay their lives for the Prophet (S.A.W.).

The people made fun of them and said that all the poorest men had collected around the Prophet (S.A.W.). Then, Allah revealed to the Prophet (S.A.W.) that these poor men were best companions and friends.

Dear children! Always sit in the gathering of good people. They should be good at heart. Do not see if a person has money or not. That is not at all important. See if he is God-fearing or not. See if he prays or not. If he prays, then he is fit to be your friend. Remember, the best people of society are the pious people.

Everyone will like you if you behave well in a gathering. Here are a few tips about how to behave well in a gathering.



Always sit with good people. Do not sit with bad people.



Be happy and cheerful in a gathering. But, be sober too.



Wear clean clothes. Do not go in a dirty dress to a gathering. Do not wear very expensive clothes. Wear simple decent clothes.



Go on exact time for a gathering.



Say *Assalamualaikum* to everyone commonly when you enter a gathering.



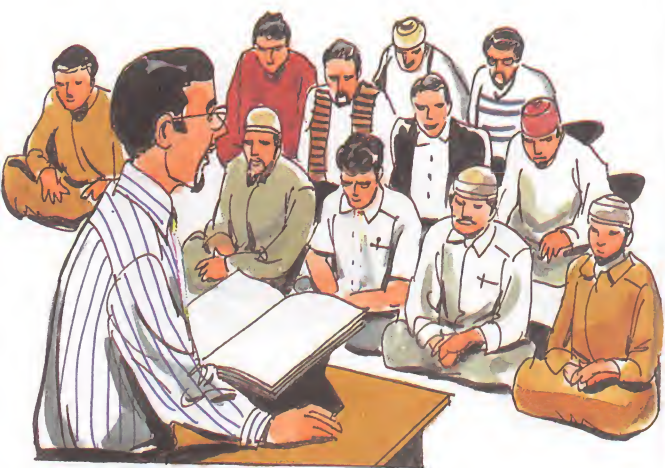
But if it is a formal gathering like a lecture or a religious meeting, enter quietly without disturbing and take your seat.



If you are in an informal gathering, join everyone in talking. Talk on the same topic which everyone is talking.



But if it is a lecture, meeting or formal gathering, be silent and listen quietly. Do not make noise or shift in a gathering.



Begin a meeting or formal gathering by reciting the Quran.



When you enter a gathering, sit down wherever you get place. Do not climb over others.



Do not wink, point or make signs at others in a gathering.



Do not talk in whispers to another person. This leads to doubt in the others' minds.



Do not sit in the centre of a circle of people. Do not try to sit in a high place or near the president. Do not make yourself president. Do not make yourself look important.



Sit with all the people, in a corner or at the side.



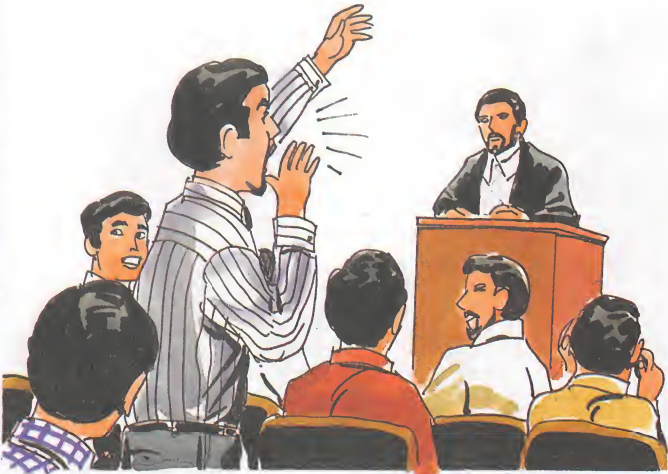
Do not take another person's seat if he goes out for some minutes.



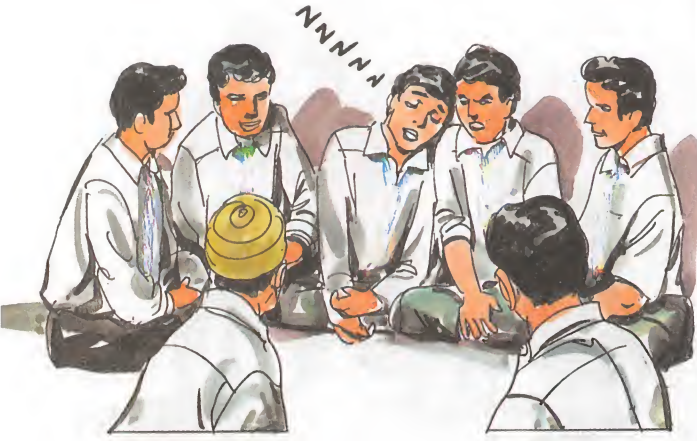
Do not ask another person to give you his seat. That is bad manners.



Do not speak in between in the middle of a formal gathering. If you wish to speak, take the permission of the president of the gathering. In a class, take the teacher's permission before speaking.



Do not shout in a gathering.



Pay attention to what is being said.
Do not sleep in a gathering.



Sit in a proper way. Keep legs and
knees together. Keep hands in place.
Do not stretch out legs and hands.



When you speak in a gathering, speak
in a gentle, humble way. Do not appear
important.



If you speak in a gathering, look right
and left at everyone while speaking.



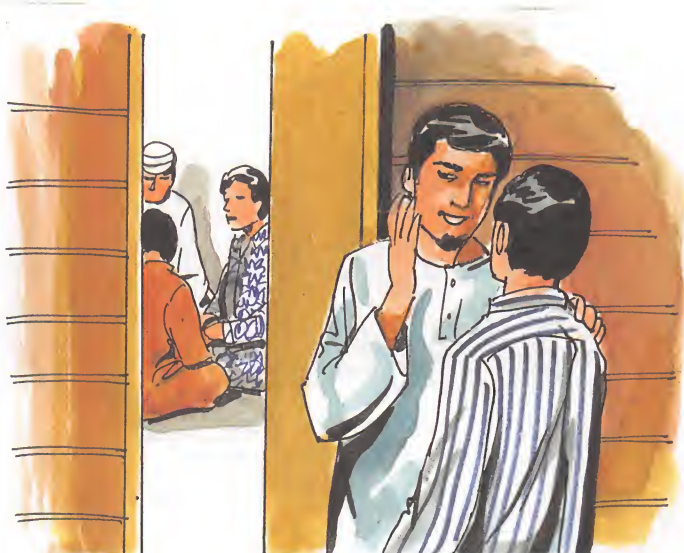
Do not stand up in honour of someone in gathering. The Prophet (S.A.W.) did not like it.



When someone comes in a gathering, welcome him with a smile and move yourself slightly.



Do not stand in front of another person in a gathering. All must sit with discipline.



Do not let out secrets of others or yourself in a gathering. Do not eavesdrop.



If some decisions are taken in a gathering, and they are meant to be kept secret, do not leak them out of the gathering.



Make place for more people as they come in.



If all the seats are full, give your seat to elders, women, old and the sick.



Talk about religion on and off in your gathering.



In a formal gathering, if you wish to say something, say it at the end of the meeting. Do not interrupt in the middle. But if it is very important, take the president's permission to speak.



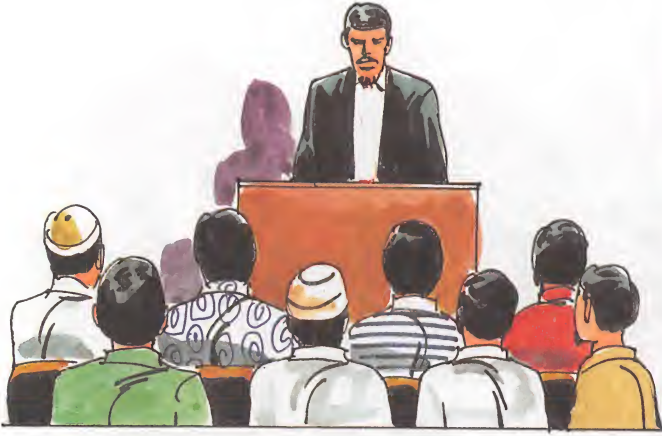
Many people must not speak all at once. Speak one at a time.



Do not skip from one topic to another. Discuss one point fully first. Then move to the next point.



Everyone must be given a chance to speak in a gathering.



Whether you are a participant, president or conductor in a meeting, pay attention to everyone and look right and left while talking.

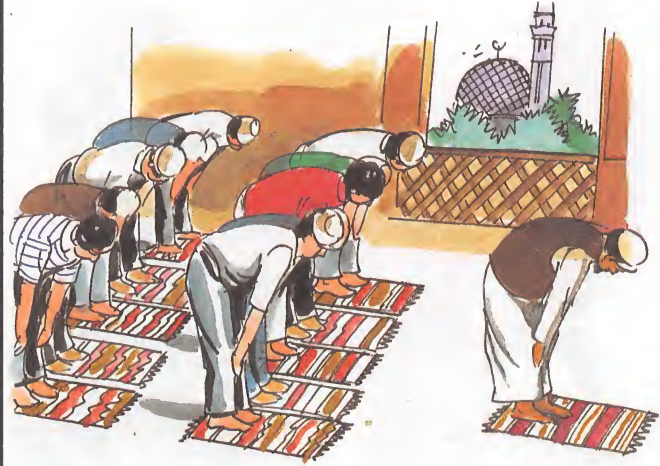


Make arrangement for security and for receiving guests at a formal gathering. Appoint volunteers to guard the place

رَبَّنَا أَتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَ قِنَا عَذَابَ النَّارِ



At the end of a gathering, say a *dua*.



Gatherings must be arranged at such a time that *salat* can be observed and not disturbed.



The programme must be stopped when the *Adan* is called out.



Do not wait or linger on after a meeting. Go home.



CAN YOU REMEMBER?

1. *Who are the best people of society?*
The pious people are the best people of society.
2. *In whose gatherings must you sit?*
We must sit in the gatherings of good people only.
3. *What qualities must you see in a person before making him your friend?*
We must see if he is God-fearing or not and whether he prays or not.

Fill in the blanks.

1. The hall attached to the Prophet's mosque where many of his companions lived:
2. While choosing friends, do not see whether he has or not. See if he is or not and if he or not.
3. Birds of a feather

Mark 'true' or 'false'. ☒ ☐

1. We can go in a dirty dress to a gathering. ☐
2. We can interrupt a lecture anytime. ☐
3. Begin a gathering by reciting the Quran. End it with a *dua*. ☐
4. Take another's seat when he leaves for a minute, and howl in a gathering. ☐
5. We must not sit in the centre of a gathering, on a high place or near the president. ☐
6. It is not bad to make signs or point or wink in a gathering. ☐
7. You can just stretch out your legs and go to sleep in a gathering. ☐
8. When we speak, we should keep looking at one person in a gathering. ☐
9. We should stand up in honour if someone comes in. ☐
10. We must let out others' secrets or our own secrets in a gathering. ☐
11. We must not talk about a gathering's decisions or secrets outside the gathering to others. ☐
12. Whispering in a meeting is good. ☐
13. We must not stand in front of others in a gathering. ☐
14. We can discuss many topics all at once, mix them up properly and speak together. ☐
15. We must have 2 groups, for formal meetings:
A. Security group or "Watch and Ward group". ☐
B. Reception group to welcome and guide people. ☐
16. We should leave a gathering to offer *salat* if it is time for *salat*. ☐

MORALS

1. A seminar continues even after the *Adan* call. Sameena and her three friends quietly leave by the side-door. They offer *salat* in the next room. Rehana does not leave the seminar. She takes down important notes and misses the *salat*. Who is right — Sameena or Rehana?
2. Some boys throw eggs at the speaker. The police come and put the boys in prison. They say they are free to do as they wish. Are they right?
3. Naaz wears a gold and red dress, heavy jewellery, heavy make-up and marches into a gathering. She pushes aside some people and takes a seat by the president. Suddenly, a friend Wafa asks her, “Has someone boxed your eyes and slapped your cheeks and lips?” Naaz says, “No, why do you say so?

Wafa says, “I see black and blue colour around your eyes and your lips and cheeks are red.”

Why does Wafa says so? What do you think of Naaz?

4. Habib wears a simple, well-tailored dress in a party. His sister Zeba wears a light blue, simple dress, no make-up and no heavy jewellery. Everyone likes their simplicity. What do you think of them?



A road in Dubai, UAE.

40. BROTHERHOOD

All Muslims are brothers to each other. All are equal. The Quran says that the Muslims are brothers to each other.

The Prophet (S.A.W.) said:

“The believers are to each other like a building each part strengthening the other.”

Listen to this story. One day, Prophet Muhammad (S.A.W.) was travelling on his camel. His companion Oqba was holding the camel's rein and walking ahead. Suddenly, the Prophet (S.A.W.) got down and said, “Oqba! Now, you sit on camel.”

Oqba replied in amazement, “*Subhan Allah!* O Prophet of Allah! I should ride your camel!? How can that be?”

The Prophet (S.A.W.) said again, “Oqba! get onto the camel”.

Again, Oqba replied, “*Subhan Allah!* O Prophet of Allah, “How can I sit on your camel?”

The Prophet (S.A.W.) again ordered Oqba to sit on the camel. Oqba climbed onto the camel as he did not want to disobey the Prophet (S.A.W.). Now, Oqba was riding the camel and the Prophet (S.A.W.) was walking ahead with the camel's rein in hand.

Dear children! What a beautiful example of brotherhood, equality and love!

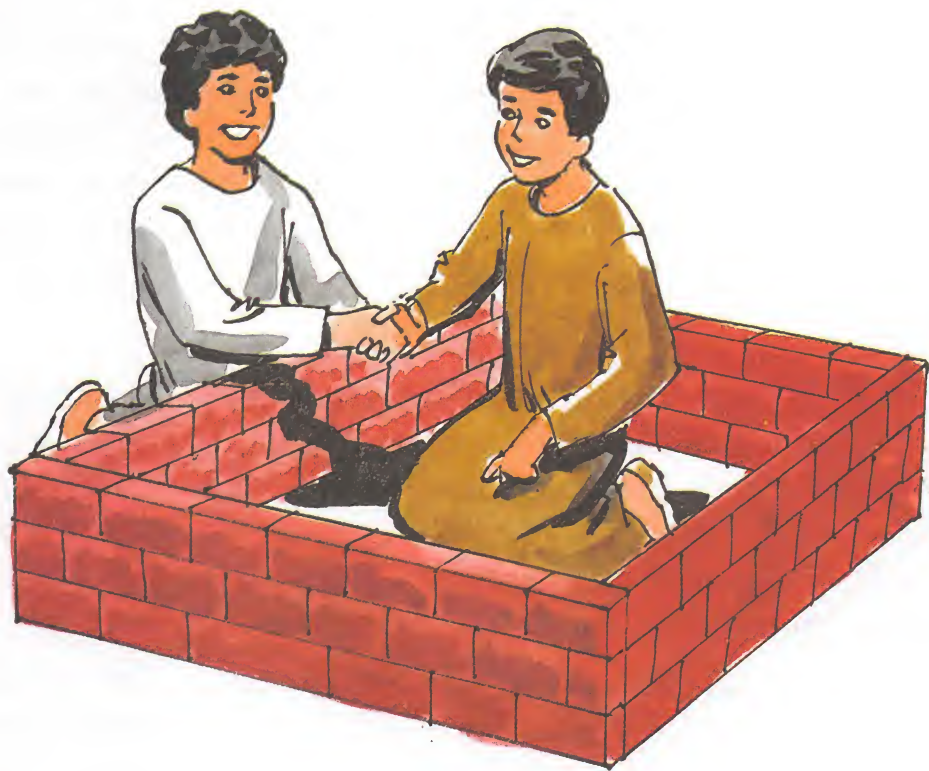
When the Muslims of Makkah reached Madina, the Prophet (S.A.W.) called a meeting of these Makkan Muslims and the *Ansar* of Madina. He declared a special brotherhood between them, never seen in the history of mankind before. Each Makkan Muslim took one *Ansar* as his brother. The *Ansar* brothers shared their wealth, food and homes with their Makkan brothers like real brothers do.

Love all Muslims as your own brothers. The relationship of Islam is enough to make a stranger your brother. The *Ansar* of Madina and the Prophet (S.A.W.) loved each other so much that the Prophet (S.A.W.) did not leave them or their city (Madina). He lived and died with them.

In all the five pillars of Islam, we see the beautiful brotherhood of Muslims. All Muslims become equal and brothers when they accept the Oneness and greatness of Allah only. It automatically means that only Allah is great and all men are his servants. So, all servants are equal and brothers.

In *salat*, the rich and the poor stand shoulder to shoulder like brothers. In Ramadan, Muslims of all lands fast together and share the love and joy of being brothers. In everything, whether it is *Haj*, *zakat sadaqah*, *fitrah*, visiting the sick or helping the poor, praying or fasting, the Muslims behave like brothers and like many bricks fixed together in a single wall. If the bricks move away from

each other, the wall will fall. So, will you not love other Muslims like a brother just as the *Ansar* loved our Prophet (S.A.W.)?



CAN YOU REMEMBER?

- 1. *What is the relationship between a Muslims and other Muslims?*
All Muslims are like brothers to each other. They are like the joined bricks of a wall.
- 2. *In what things do you see the brotherhood of Muslims?*
We see the brotherhood of Muslims in *faith, salat, zakat, saum, Haj* and every other thing of Islam.
- 3. *What did the Prophet (S.A.W.) compare Muslims to?*
Our Prophet (S.A.W.) compared the Muslims to a building, each part of which made the other part stronger.
- 4. *Write the hadees which says that Muslims are brothers and like a building.*

.....

.....

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MORALS

1. Arshad is poor, old man and has no money for the marriage of his young daughter. He asks for a loan from his rich neighbour Aslam but Aslam refuses. Ehsan, a teacher, hears of this. He and other 2 teachers put together some money and give a loan to Arshad. Aslam says, “What is the use of helping one girl’s marriage? There are thousands of such poor girls.” Ehsan, the teacher, says that all Muslims are brothers and we should help them. Who is right? What will happen in the world if everyone behaves like Aslam?
2. There are two schools in a village. Two sisters, Fehmida and Shahida run one school. Athar, Rashid and his friend Taha run another school. Nobody cooperates with the school of the two sisters but the people living near the other school are good. They cooperate with the school. Each family contributes 50 bags of cement and 500 bricks for construction. Some of them supply curtains and desks.

Soon, this school rises into a fine centre of learning. The two sisters are forced to close their school. The Muslims showed brotherhood to one school and it flourished. they did not show brotherhood to the sisters’ school. Who was really damaged by the school’s closure — the sisters or the Muslim community?
3. Asma is absent from school as she falls sick. Her classmate Nahid copies the missed notes in Asma’s note-books. She visits Asma every third day and tells her not to worry about the missed lessons. She would teach Asma everything that she has missed. What do you think of Nahid?



University of Sharjah, UAE

41. SURAH-AL-LAHAB

Revealed in : Makkah

In the Name of Allah, the Gracious the Merciful

1. Perish the hands of the
Father of Flame (Abu-Lahab).
Perish he!

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

2. No profit to him from all
his wealth, and al
his gains.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

3. Burnt soon will he be
in a fire of blazing
flame.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

4. His wife shall carry the
(crackling) wood as fuel.

وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

5. A twisted rope of palm-leaf
fibre round her (own)
neck.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Dear Children!

This *Surah* was revealed in Makkah. Abu Lahab was the Prophet's (S.A.W.) uncle and neighbour. Lahab means flame. He had a shining reddish face and a hot temper. So he was called 'father of flame'. He followed the Prophet (S.A.W.) wherever he went and opposed whatever he said to the people. He celebrated when the Prophet's sons Qasim and Abdullah died. His wife Urwa, also called Umme Jameel, was a bitter enemy of the Prophet (S.A.W.). She collect-

ed thorns and spread them daily at night in front of the Prophet's door and in his path to hurt him.

She always wore a very costly necklace in her neck. Abu Lahab finally died of disease in a horrible condition.

His son was eaten up by a lion. His other two sons and a daughter accepted Islam later.

In this *Surah*, Allah announces that Abu Lahab will perish (be destroyed) and his wealth will not save him from the fire of hell. In the next world, his wife will carry wood and put it in the fire which will burn her and her husband. Instead of the beautiful necklace which she wore with pride, there will be a rough twisted rope round her neck.

This *Surah* teaches us that anyone who opposes Islam, himself perishes and suffers in this world and the next.



A twisted rope of palm-leaf fibre round her (own) neck.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ



His wife shall carry the (crackling) wood as fuel.

CAN YOU REMEMBER?

1. Who was Abu Lahab? Why was he so called?

Abu Lahab was the Prophet’s (S.A.W.) uncle. His real name was Abdul Uzza. He was called Abu Lahab because of his reddish colour and hot temper.

2. Why will Abu Lahab’s wife carry wood and why will her neck be tied with a twisted, hard rope?

Urwa also called Umme Jameel spread thorns in the Prophet’s (S.A.W.) path to hurt him. She also said she would spend the cost of her costly necklace to oppose the Prophet (S.A.W.). So, she will carry wood and will have a rough rope round her neck.

3. What is the central idea of Surah Al Lahab?

The central idea of this Surah is that anyone who will oppose Islam, will perish in both the worlds.

Match the following.

| | |
|----------------|------------------|
| 1. Abu Lahab | rope around neck |
| 2. Umme Jameel | Broke hands |
| 3. Lahab | Flame |

Match following

| | |
|---------------------|--------------|
| 1. Perished, broken | تَبَّتْ |
| 2. Perished | تَبَّ |
| 3. Of no use | مَا أَغْنَىٰ |
| 4. Blazing flame | ذَاتَ لَهَبٍ |
| 5. One who carries | حَمَّالَةَ |
| 6. Wood, fuel | حَطَبٍ |
| 7. Neck | جِدٍ |
| 8. Tightly twisted | مَسَدٌ |

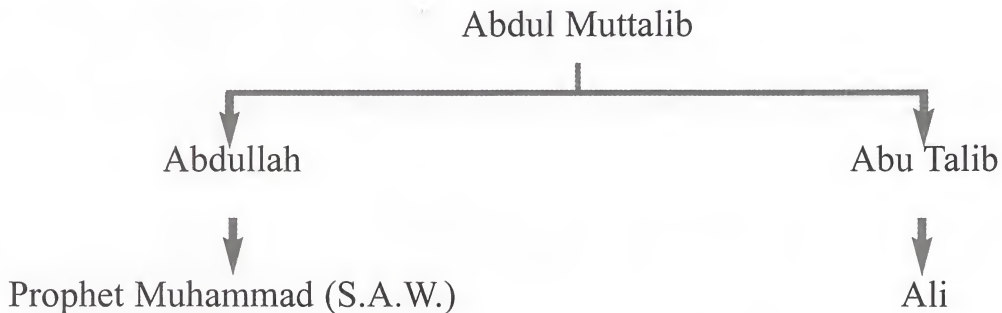
Learn the Surah, by heart and write it below from memory.

.....

.....

42. OUR PROPHET (S.A.W.)

Our Prophet (S.A.W.) was born in Makkah on 12th Rabiul-Awwal in the year 570 AD. His father Abdullah died before he was born. His mother Aminah died when he was just six. Halima Sadia nursed him. When his mother died, he came under his grandfather Abdul Muttalib's care. After Abdul Muttalib died, his uncle Abu Talib took care of him.



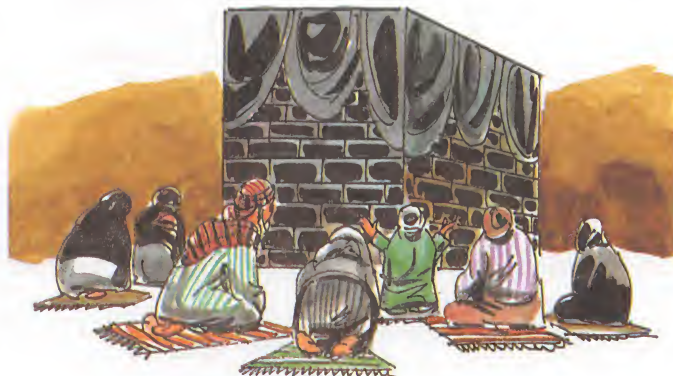
The Prophet (S.A.W.) spent his early years helping his uncle and tending sheep. He once went with his uncle to Basra for trade.

On this journey, a Christian hermit Bahira recognized him as a future Prophet and advised his uncle to leave that place and return to Makkah immediately as the Jews might harm the Prophet (S.A.W.).

Abu Talib now took great care of his nephew. Soon, a good and wealthy lady, Khadijah, was impressed by the simple and honest ways of Muhammad (S.A.W.) and married him.

Many idols were kept in and around the Kabah. The people worshipped these idols. Our Prophet (S.A.W.) was very upset at this.

He often went to the cave of Hira to worship Allah. There, one night, in Ramadan, Angel Gibraeel visited him and revealed the first verses of the Quran. Muhammad (S.A.W.) was made Prophet that night. Can you tell which verses of the Quran were revealed that night?



Silent Preaching

For three years, our Prophet (S.A.W.) preached the message of Islam quietly. His wife Khadeejah was the first to accept Islam. Ali, Zaid-bin-Haaris and his friend Abu Bakr (R.A.) were the first group to accept Islam. Soon, a few more people accepted Islam. They all prayed privately in the house. They listened to each new *ayat* of the Quran in the house of a friend called Arqam.

Public Announcement

After 3 years, the Prophet (S.A.W.) brought his message of oneness of Allah before the people. He invited his family people openly toward Islam. He openly began praying in the Kabah.

One morning, he went atop a hillock called Safa and shouted out loudly “*Ya Sabaha Ya Sabaha* (Danger, Danger)”. Soon the people came running to him to find out why he was shouting. “Danger, Danger”.

He (S.A.W.) told the people, “Will you believe me if I tell you that there is a huge army on the other side of this mountain?” The people said “Yes, of course. We know you never lie”.

Now the Prophet (S.A.W.) made his public announcement about Islam and informed them of the coming Day of Judgement and Allah’s punishment.

The Prophet (S.A.W.) meant that just as they could not see the other side of the mountain and believed him if he said that the enemy were coming, they should also believe in Islam and the oneness of Allah because now he was a Prophet (S.A.W.) and saw what they did not see. The people and his uncle Abu Lahab went away angrily.

Opposition

The people of Makkah opposed him bitterly. They made fun of him, taunted him and called him a liar and a poet. When more people accepted Islam, they said he did magic and called him (S.A.W.) a magician. His bitterest enemies were Abu Lahab (his uncle) and Abu Jahal. Abu Lahab’s wife Umme-Jameel spread thorns in the Prophet’s path to hurt his feet. Soon, the opposition grew. People threw stones, beat and tortured the Muslims. Bilal (R.A.) was crushed with a heavy stone on burning hot sands. Abu Bakr (R.A.) passed by, bought him and freed him. Sumayya was killed savagely in front of her husband and son and became the first woman to be martyred for Islam.

Migration to Abyssinia

When the tortures of the people increased, the Prophet (S.A.W.) advised

many Muslims to leave Makkah and migrate to Abyssinia, an African country. The king of that country was Najashi, a Christian. He was just and kept the Muslims in his protection. Many Makkans went to the King to bring back the Muslims. But, the King refused to give over the Muslims to the Makkans. Many more Muslims went to Abyssinia and lived there peacefully. Many of them returned to the Prophet (S.A.W.) later. Najashi later accepted Islam.

Confinement in *Shab-Abi-Talib*

The Makkans decided to boycott the Prophet (S.A.W.) and his entire Hashim family. They stopped trade, social contact, marriage, supplying food or goods to the Prophet's family until they gave up the Prophet (S.A.W.) to the Makkans.

The Prophet (S.A.W.) and his entire family were confined in an area called *Shab-Abi-Talib*. Food was not allowed to reach them. Soon, the Muslims began starving. They began eating leaves and grass. They boiled leather and ate it. The hungry children's cries could be heard far away.

At last, after three years, the boycott ended when the people of Makkah felt ashamed of treating their own country men in this way. A strange thing happened. The Makkans had written their boycott announcement and hung this document on the Kabah's wall. Soon, the termites ate up the document. Only the word Allah in it was saved.

Split of the Moon

In the second year of this confinement, a great event happened. One night, on the 14th Rajab, 617 AD, as the Prophet (S.A.W.) stood on the plain of Mina, the full moon split into two for a second and joined again. All the people there saw it. The Prophet (S.A.W.) then raised his finger toward it and told the others to see it. Allah wanted to show the people that just as the moon split into two, the universe too would be shaken up and Doomsday will come.

Year of Sorrow

The tenth year of Prophethood is called the year of sorrow or *Aam-ul-Huzn*.

This is because the Prophet's dear uncle Abu Talib and beloved wife Khadijah (R.A.) died in this year. The Prophet (S.A.W.) was left all alone and sad by this sudden loss.

In Taif

The people of Makkah simply refused to believe the Prophet (S.A.W.). They harassed him more because his wife and uncle were no more. The Prophet

(S.A.W.) thought that perhaps the people of the nearby town of Taif would accept Islam.

So, he went to Taif but the people of Taif mocked at him and stoned him. He returned back to Makkah bleeding badly.

Meraj

It was in this state of sadness and disappointment that the Prophet (S.A.W.) was lying one night when the event of *Meraj* or ascension took place. Angel Gibreel carried him first to Masjid-Al-Aqsa and from there to the heavens.

The Prophet (S.A.W.) saw many things there. Read about this in the previous lesson of "*Meraj*".

When he returned, the people heard his account of *Meraj* and mocked at him. Only Abu Bakr (R.A.) believed him.

Migration

Soon, some people from the nearby town of Yasrib (Madina) came and met the Prophet (S.A.W.) secretly at a place called Aqaba. They pledged promised to support him and to fight for him always. They became Muslims and invited him to Yasrib. The Prophet (S.A.W.) accepted the invitation. This is also called the Bayt-Aqaba (Aqaba-pledge).



Most of the Muslims migrated to Yasrib. It was now called *Madinatun-nabi* or simply Madina. *Madinatun-nabi* means city of the Prophet (S.A.W.).

The Prophet (S.A.W.) and his friend Abu Bakr (R.A.) left Makkah for Madina. The Makkans were after him. The Prophet (S.A.W.) and Abu Bakr (R.A.) hid in the cave of *Saur* near Makkah. The Makkans came searching for him right into the cave's mouth. Suddenly, a miracle happened. A spider's web suddenly appeared and covered the cave's mouth. The Makkans saw it and thought that nobody could be inside the cave since there was a cobweb there. They went back. Allah saved the Prophet (S.A.W.) and his friend.



After that, the Prophet (S.A.W.) and Abu Bakr (R.A.) reached Madina. The people of Madina welcomed him with a joyful welcome and a beautiful song:

مِنْ ثَنِيَّاتِ الْوَدَاعِ
مَا دَعَى لِلَّهِ دَاعٍ
جِئْتَ بِالْأَمْرِ الْمُطَاعِ

طَلَعَ الْبَدْرُ عَلَيْنَا
وَجَبَّ الشُّكْرُ عَلَيْنَا
أَيُّهَا الْمَبْعُوثُ فِينَا

*The full moon has risen over us
We must thank Allah very much*

*Emerging from the hills of Wada.
Until there is a single caller of Allah*

O Thou, His messenger among us. The orders you bring shall be obeyed.

Men, women and children filled the streets and lanes and sang this welcome song from the streets, on roofs and on tree-tops. Dear children, can you learn this song by heart in Arabic?

CAN YOU REMEMBER?

1. *Why did the Prophet (S.A.W.) shout 'ya Sabaha, ya Sabaha' from the top of a hillock?*

The Prophet (S.A.W.) wanted to show the people that just as they would believe him if he told them that the enemy was attacking from behind the hill, they should also believe him when he said that Judgement Day would come.

2. *Who was confined for 3 years without food. Where?*

The Prophet (S.A.W.) and his family were confined for 3 years in Shab-Abi-Talib.

3. *Why was the tenth year of Prophethood called the year of sorrow?*

The tenth year of Prophethood was called the year of sorrow because his uncle Abu Talib and wife Khadijah (R.A.) died in that year.

4. *Where did the people of Madina meet the Prophet (S.A.W.) secretly and why?*

The people of Madina met the Prophet (S.A.W.) secretly at Aqaba to give him their promise to support him fully and to invite him to Madina.

5. *Why did the Prophet (S.A.W.) leave Makkah?*

The Prophet (S.A.W.) left Makkah because Allah ordered him to leave Makkah when the people of Makkah refused to accept Islam and tried to kill him.

6. *Sing the song which the people of Madina sang to welcome the Prophet (S.A.W.).*

Fill in the blanks.

1. The Prophet (S.A.W.) was born in
2. His father Abdullah died before he
3. His mother Aaminah died when he was

4. When his grandfather died, his uncle took care of him. was his cousin.
5. A Christian priest recognized him to be a Prophet.
6. Khadijah (R.A.) married the Prophet (S.A.W.) because she was impressed by his and ways.
7. The first verses of the Quran were verses of Surah
8. Our Prophet (S.A.W.) preached Islam secretly for years.
9. Our Prophet's bitterest enemies were and
10. The woman who spread thorns in our Prophet's path was
11. The first woman who was killed savagely in front of her husband and son was
12. Many Muslims first migrated to where a good Christian king ruled.
13. In the second year of confinement, on 14th Rajab, the into two.
14. The year of sorrow is also called
15. The Madina was called earlier.
16. The Prophet (S.A.W.) stopped in the cave of with his friend while going to Madina.
17. The 2 miracles :
 - A. The document on the Kabah's wall
 - B. As the enemy came near the mouth of the cave of Saur,

MORALS

1. Zeeshan always thinks of Prophet Muhammad (S.A.W.) as a kind of light or "Noor" or angel who always did miracles and lived a comfortable life. But, when he reads about the Prophet's sufferings, hunger, injuries, wounds and his imprisonment in Shab-Abi-Talib, he understands that the Prophet (S.A.W.) was a human being. This thought makes it easy for Zeeshan to copy to Prophet's ways and follow his teachings. His friend Sarwar says, "Oh! It is not possible to follow the Prophet's (S.A.W.) teachings. It was easy for him to do so many good deeds because he was a Prophet". Zeeshan says "But he was a human being too. So, it's easy to follow him". Who is right?

43. THE PIOUS CALIPHS

After the Prophet's (S.A.W.) death, four of his companions became the Khalifas or caliphs or Heads of the Muslims one by one. They were Abu Bakr (R.A.), Omar (R.A.), Osman (R.A.) and Ali (R.A.). They are called the "*Kholafa-e-Raashideen*" or the "Pious Caliphs."

In his last days, the Prophet (S.A.W.) appointed Abu Bakr (R.A.) to lead the Muslims in *salat*. This was taken as a cue (hint) by the Muslims and they made Abu Bakr (R.A.) their Caliph after the Prophet (S.A.W.). Abu Bakr (R.A.) was a true friend of the Prophet (S.A.W.). He was the first to confirm and testify to the event of *Meraj*, and the Prophet (S.A.W.) called him '*Siddique*' because of this.

According to a *hadees*, if the *Iman* of all the Muslims of the world is weighed together, it will be less than the weight of Abu Bakr's *Iman*. He died at the age of 63.

After him, Omar (R.A.) became the next Caliph or *Khalifa* of the Muslims. He was made the caliph by the collective opinion of the *Sahabah*. He was a brave and simple Muslim. Only after he accepted Islam, did the Muslims begin praying openly in the Kabah.

The Prophet (S.A.W.) once said, "Had there been a Prophet after me, it would have been Omar (R.A.)."

"Even Satan runs away from the shadow of Omar (R.A.)." A slave martyred Omar (R.A.) when he was praying. Both Omar and Abu Bakr (R.A.) were buried by the Prophet's (S.A.W.) side in Madina.

Osman (R.A.) was chosen as the third caliph by the Muslims. He was a very modest and shy person. The Prophet (S.A.W.) said, "Osman is a very modest person. Even the angels feel shy in front of him."

The Prophet's two daughters were married to him one after another. So, he was called "*Zunnoorain*" or "One with two lights."

Osman (R.A.) spread the Quran in its complete form far and wide at the old age of 88 years. When he was reciting the Quran, some enemies martyred him.

After him, Ali (R.A.) became the fourth caliph. He was the Prophet's (S.A.W.) cousin. The Prophet's dear daughter Fatima (R.A.) was married to him.

Ali was a brave, simple and humble man. He performed the duties of office in the day-time and prayed at night. When someone asked him why he worked so hard day and night, he said, "If I rest in the day-time, the people will be destroyed and if I rest at night. I will be destroyed."

Ali (R.A.) had a hard time in controlling difficult conditions in the country



29 years of 'Kholfa-e-Rashidun' (Rightly guided Caliphate)

| | Years A.D. | Hijra Year | Period of Caliphate |
|------------------------|------------|------------|---------------------|
| <i>Abu Bakr (R.A.)</i> | 632 - 634 | 11 - 13 | 2 years |
| <i>Omar (R.A.)</i> | 634 - 644 | 13 - 23 | 10 years |
| <i>Osman (R.A.)</i> | 644 - 656 | 23 - 35 | 12 years |
| <i>Ali (R.A.)</i> | 656 - 661 | 35 - 40 | 5 years |

but he did his work honestly and nicely.

One day, as he was offering *salat*, someone martyred him. The Prophet (S.A.W.) had said, “He who kept Ali as a friend has made me his friend, and he who made me his friend, has made Allah his friend.”

CAN YOU REMEMBER?

1. *Name the 4 pious caliphs?*

Abu Bakr, Omar, Osman and Ali (R.A.) were the 4 pious caliphs.

2. *What did the Prophet (S.A.W.) say about Abu Bakr (R.A.)?*

According to *hadees*, if the *Iman* of Abu Bakr (R.A.) is weighed, and the *Iman* of all the muslims, Abu Bakr’s *Iman* will have more weight.

3. *What did the Prophet (S.A.W.) say about Omar (R.A.)?*

The Prophet said, “If there was a Prophet after me, it would have been Omar (R.A.).”

4. *What did the Prophet (S.A.W.) say about Osman (R.A.)?*

The Prophet (S.A.W.) said, “Osman (R.A.) is a very modest person. Even the angels feel shy in front of him.”

5. *What was the main quality of Ali (R.A.)?*

Caliph Ali’s (R.A.) main quality was that he did the work of his office in the day-time and prayed at night.

Fill in the blanks.

1. Abu Bakr (R.A.) was the Prophet’s best
2. and are buried by the Prophet’s (S.A.W.) side.
3. Osman (R.A.) was called because he married the Prophet’s two one after another.
4. Ali (R.A.) was the Prophet’s and also
The Prophet’s daughter was his wife.

MORAL

1. Tariq says he likes to read about the *Sahabah*. He specially likes the 4 pious caliphs but he says there is no need to copy their ways. He copies the ways of film heroes. What will you tell him? Who should be his real heroes?
2. Salman says *Radi-Allah-Anhu* every time he utters the name of a *Sahabi*. Sajid does not do so. He says it is a waste of time to say *Radi-Allah-Anhu* each time. He then wastes one hour watching television. Salman says that the *Sahaba* were special people and so we must show respect to them, Who is right?



Quran of Osman (R.A.)



Quran of Ali (R.A.)

44. KHADIJAH — MOTHER OF THE FAITHFUL

Khadijah (R.A.) was a kind and noble lady of Makkah. She was famous for her goodness. People called her '**Tahirah**' or '**Clean**'. They also called her '**Ummul Yatama**' or '**Mother of the Orphans**'.

Anyone who was homeless or without food or money, came to her house and got help. The poor, the needy, the helpless and the orphans came to her house. She helped and comforted them.

She was a wealthy lady. She sent her goods to far-off Syria for sale. She helped others with her money.

At that time, there was an evil custom among the Arabs. They buried new-born girls. They thought that boys were more useful than girls. How foolish they were! Girls and boys are both useful.

Now, the women were terrified because their men buried their baby-girls as soon as they were born. So, they tried to save their babies somehow. They could think of only one place to go for help. That was the house of Khadijah (R.A.). They brought their baby-girls to Khadijah and begged her to hide them. Lady Khadijah kept these baby-girls safely in her house.

She was upset by the bad custom of burying girls alive. She prayed to Allah to send someone to remove these evils from her people. She knew that the earlier Prophets had forecast the coming of a last Prophet. Like many others, she too prayed to Allah to send a Prophet. After praying, she slept and saw a dream. In her dream, she saw the sun rising from the sky. The sun went around the Kabah many times and then it moved towards her house.

Lady Khadijah's dream came true. A great sun entered her life. The last Prophet (S.A.W.) entered her life and married her. It so happened that she heard about the honesty of Prophet Muhammad (S.A.W.) who was called **Ameen** because of his honest ways. So, she engaged him in her business. He took her goods to other places. Soon, she was impressed by his pure habits. She sent a proposal of marriage to him. Shortly after that, she was married to him and became his first wife.

Dear Children! You know that 4 people embraced Islam first. They were Lady Khadijah, Ali, Abu Bakr and Zaid bin Haaris (R.A.). Of these, Lady Khadijah was the first to accept Islam. When the Prophet (S.A.W.) came home after receiving the first revelation, she comforted him and believed in him. She took him to her cousin Waraqa bin Nawfal who was a learned man. He heard about the Prophet's experience in the cave of *Hira* and told him that the angel Gibreel had visited him in the cave.

Lady Khadijah was the Prophet's (S.A.W.) faithful companion for many years. She supported him fully. She had six children. They were two sons and four daughters. They were Qasim, Abdullah, Zainab, Ruqayya, Umme Kulsoom and Fatima Zehra.

The Prophet (S.A.W.) said about Lady Khadijah:

"She believed in me when people disbelieved me. She accepted my teachings when others rejected me. She supported and helped me with her money when I had no other helper. I had children by her."

The Prophet (S.A.W.) also said, "Allah has created a castle of jewels in Paradise for Khadijah in which there is no fatigue (weariness) nor loud noises."

The Prophet's (S.A.W.) wives are the mothers of the *Ummah* (Muslim community). We call them **Ummul Mumineen** or **Mothers of the Faithful**. Dear children, should we not be like *Ummul-Mumineen* Lady Khadijah — kind, gentle, pure, loving and good to everyone?

CAN YOU REMEMBER?

1. *Why are the Prophet's wives called Ummul-Mumineen, or Mothers of the Faithful?*

They are called Ummul Mumineen or Mothers of the Faithful for two reasons.

- A. We respect them like our own mothers.
- B. Their life and actions are an example for us just like a mother's life is an example for her children.

2. *Who was the Prophet's (S.A.W.) first wife and the first to accept Islam?*
Ummul-Mumineen Lady Khadijah (R.A.).

3. *What do we say after uttering (saying) the name of any of the Prophet's wives, children or companions? What does it mean?*

We say *Radi-Allah-Anhu* for men and *Radi-Allah-Anha* for women. It means 'May Allah be pleased with him or her.'

4. *Who were the first 4 persons to accept Islam?*

Lady Khadijah, Ali, Abu Bakr and Zaid bin Haaris (may Allah be pleased with them) were the first 4 people to accept Islam.

5. *Why was Lady Khadijah called Ummul Yatama?*

She was called *Ummul Yatama* because she helped and cared for orphans and protected babies. Her doors were always open for orphans and the homeless.

MORALS

1. Irfan utters (says) Lady Khadijah's name and adds *Radi-Allah-Anha* to it. Sabeeh laughs and says, "It is not necessary to say *Radi-Allah-Anha*. Respect comes from the heart and not from words." Irfan replies, "If so, can you call your mother by name?" Sabeeh says, "Oh, I cannot do that because she is my mother and I respect her." Irfan says, "Lady Khadijah (R.A.) is also our mother and we respect her." What will you tell Sabeeh?
2. Javed scolds an orphan's boy and turns him out of the house rudely when the child asks for money. His brother Sameer stops him and lovingly places his hand on the orphan child's head. He gives money to the child. Javed asks, "Why did you place your hand on that orphan child's head?" Sameer says, "Because we get as much reward as the number of hairs touched by our hand while doing this and it also makes the poor child happy. Don't you know that our Prophet (S.A.W.) and his wife Lady Khadijah (R.A.) loved orphans?" Javed says, "These days, it is not correct to do as they did." Is Javed right?



The Central Souq in Sharjah. A showcase of elegant and intricate Islamic design.

45. ZAID BIN HAARIS



One day, a group of people were travelling near Yemen. A woman and her eight year old son were with this group. Suddenly, some bandits attacked the group. They kidnapped the child and took him away. The mother was left crying.

The child's parents searched for the child far and wide for months but could not find him. At last, they stopped searching for him, giving up all hope of ever meeting him again. Dear children, do you see how people try to kidnap young people and separate them from their families in a minute?

What happened to the kidnapped child? The bandits sold him in the market. Lady Khadijah's nephew bought the child and gave him to her to serve her. Lady Khadijah was the Prophet's (S.A.W.) wife. Soon, everyone began liking the child's good habits. The Prophet (S.A.W.) too liked him and kept him with him. The child served the Prophet (S.A.W.) well. The Prophet too cared for him like a father would. This child was Zaid bin Haaris. A long time passed by.

One day, some people from the child's home-town came to Makkah and saw the child. They went and informed the child's parents about their lost son. The parents were over-joyed. Soon, the child's father and uncle travelled the Makkah and met the Prophet (S.A.W.).

Zaid was called. Now, the Prophet asked him, "Zaid! Your father and your

uncle have come to take you. What do you wish? Do you want to go with them or do you want to stay with me?

Zaid replied, "I want to stay with you." At these words, Zaid's father was surprised but he saw that Zaid was happy with the Prophet (S.A.W.). So, he left him there. The Prophet (S.A.W.) then took Zaid to the Kabah and announced, "O People! From today, Zaid is my son."

Dear Children! Zaid bin Haaris was one of the first four persons who accepted Islam. He loved the Prophet (S.A.W.) very much, even more than his own parents. We too must love the Prophet (S.A.W.) more than all other people. Loving him means copying him in every way, in manner, habits, dress, thoughts and deeds. Loving him also means obeying his teachings.

CAN YOU REMEMBER?

1. *What is the meaning of loving the Prophet (S.A.W.)?*

Love for the Prophet (S.A.W.) means that we must adopt his ways and habits and follow his teachings.

2. *Is it necessary to love the Prophet (S.A.W.) more than all other people?*

Yes, it is necessary to love the Prophet (S.A.W.) more than all other people. After Allah, we should love the Prophet most.

3. *Is it enough to recite the 'Durood' (salam) to show your love for the Prophet (S.A.W.)?*

No, it is not enough to recite the *salam* only. To show our real love for the Prophet (S.A.W.), it is important to know and follow his teachings.

4. *Is it necessary to follow the Prophet's ways even though you are following the Quran?*

Yes, it is necessary to follow the Prophet's ways as his life is a model (an example) for us. Moreover, Allah orders us to follow the Prophet (S.A.W.) fully.

5. *What are the Prophet's ways called?*

The Prophet's ways are called the '*Sunnah*'.

6. *What are the Prophet's sayings called?*

The Prophet's sayings are called the '*Hadees*'.

7. *Why is it important to follow the Hadees?*

We cannot understand the Quran well without studying the *Hadees* because the *Hadees* are like an explanation of the Quran.

MORALS

1. Mirza has a habit of reciting the 'Durood' (*salam*) 100 times every Monday. He says that the Prophet will be happy with him because of this. He does not bother (care) to read the Quran or the *hadees* or to understand the Prophet's teachings. Do you think Mirza really loves the Prophet (S.A.W.)?
2. The Prophet (S.A.W.) received a cloak as a gift and wore it the next day. A friend asked him to give him the cloak. The Prophet (S.A.W.) at once gave him the cloak because the Prophet (S.A.W.) never refused when someone asked him for anything. Now, the other companions of the Prophet did not like this and told the friend, "You should not have taken the cloak because the Prophet (S.A.W.) needed it." The man replied, "I have not taken the cloak to wear it but to be buried in it." He was really buried in it when he died. What was the feeling behind the man's action of asking for the Prophet's cloak?
3. A woman's husband, brother and son were killed in a battle. When she was told about it, she asked, "Tell me. Is the Prophet (S.A.W.) alright and safe?" She was told that the Prophet (S.A.W.) was well and safe. At this, she said, "If he is safe, then every other loss is nothing." What do you think of the woman?
4. During a Science class, the teacher says that distances in Space are measured in light years and by using time. Amir gets up and says, "Yes, Madam, but that is not a new thing. Our Prophet (S.A.W.) showed us to measure distances by using time long back when he said that the distance between one sky and the other is 500 years." The whole class laughs at Amir. Amir cries but sticks to his words because he knows that the Prophet (S.A.W.) spoke the truth.
The teacher supports him and says, "You are right." Amir applies the Prophet's words to everything he sees and hears. Do you think he loves the Prophet and believes in him?

46. PROPHETS — ADAM, NOOH, HOOD, SALEH

Allah created us to test us, to see if we do good or bad deeds. Allah is Kind. So, **HE** showed us how to pass **HIS** test. He did not leave us to live like wild animals. He did not leave us unguided. He sent guides and messengers to guide us and show us how to succeed in the test of life.

These guides are called Prophets. Prophets have appeared in all times in all places so that nobody can say on Doomsday, "Allah! I did not know of any Prophet who could guide me."

Prophet Adam (A.S.)

The first man on earth was a Prophet. He was Prophet Adam (A.S.). He and his wife Hawwa (Eve) lived in heaven. One day, Satan fooled them and tempted them to eat a forbidden fruit. He made them disobey Allah.

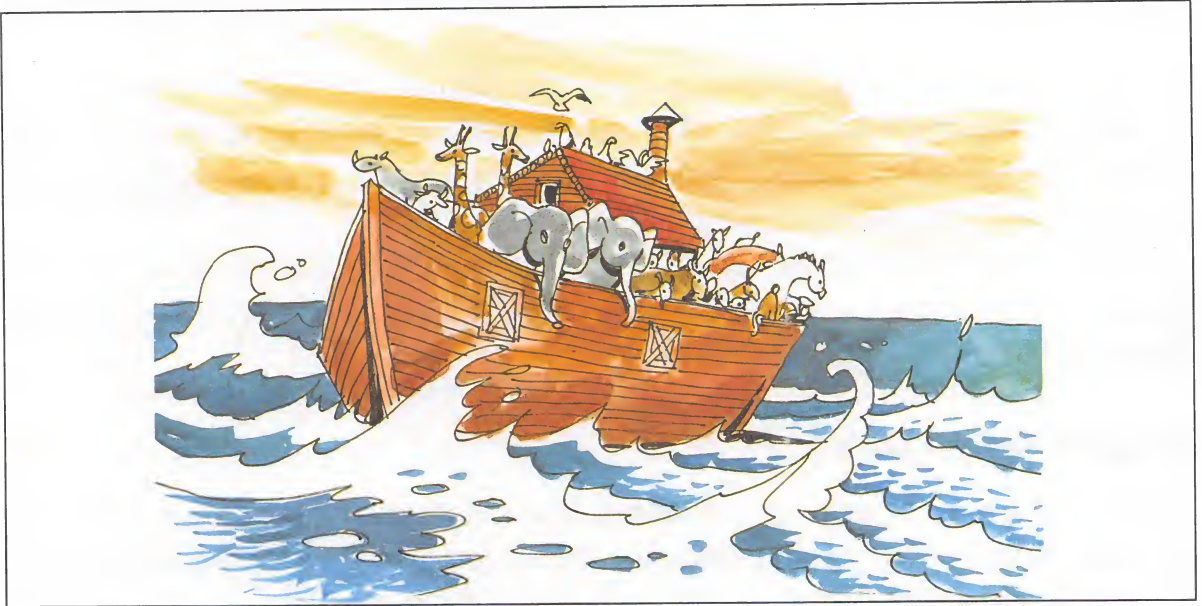
Prophet Adam and Hawwa repented and offered '*Taubah*' before Allah. '*Taubah*' means to be sorry. Allah forgave them. After that, they were sent to live on earth. Here, they lived peacefully and worshipped Allah only. They had two sons Haabil and Qaabil. Both of them offered animal sacrifices to Allah but Allah accepted only Haabil's sacrifice because Haabil was god-fearing. This made Qaabil jealous and angry. When a person is jealous and angry, he becomes mentally weak, and Satan finds it easy to control him. So, Satan tempted Qaabil to kill Haabil. Qaabil killed Haabil. He later felt sorry and repented for his mistake but this could not bring his brother back to life. Do you see how bad jealousy and anger are? They make you do things which are impossible to do if you are normal and cool. Prophet Adam built the Kabah. His wife Hawwa's grave is said to be near Jeddah.

Prophet Nooh (A.S.)

After Prophet Adam (A.S.), the people began changing the good ways of Islam. Soon, they began idol-worship.

Now, Allah sent more Prophets to guide the people. He sent Prophet Nooh. Prophet Nooh (A.S.) was a great Prophet. He preached Islam and tried to reform the people for nearly 950 years but the people refused to believe him. At last, a great flood came and all the people were drowned in it. Only Prophet Nooh (A.S.) and his true followers, the Muslims, were saved. He had made a giant ship before the flood because Allah had ordered him to do so. Now, as the flood-water rose and filled the land, he and his followers sailed away safely in his ship.

He took a pair of every animal with him. Soon, his ship stopped at a mountain called Mt. Judi. The flood stopped. The water sank. Prophet Nooh (A.S.) and his good friends lived a clean, happy life after that.



Prophet Hood (A.S.)

In Arabia, a great Prophet rose. he was Prophet Hood. He rose among the *Aad*, the people of southern Arabia. The *Aad* were tall, strong people. They were rich and proud. Their home was Oman and Yemen. Soon, they spread all over Arabia. Pride is bad and brings bad habits. The *Aad* were proud and soon began idol-worship. Prophet Hood warned them against their bad ways. He taught them, explained to them about the Oneness of Allah but they mocked at him and refused to believe him. Soon, a huge storm came and buried them in the sand. Prophet Hood and his good friends were saved.

Among the bad people who were destroyed, was *Shaddad* a proud Aad king. He had built a 'heaven' but died before he could see it.

Among the good people who were saved, there rose a good and wise king named **Loqman**. The people live peacefully after that.

Prophet Saleh (A.S.)

In northern Arabia, people called Samud lived long back. They were famous for their art of carving beautiful flowers on palaces and buildings in the solid mountains. Soon, they too became proud and began idol-worship.

A great Prophet named **Saleh** rose to warn them. He told them to worship Allah only. The people asked him to give a proof or a miracle to show that he was a Prophet. They asked him to get a she-camel. Soon, Allah sent a she-camel as a miracle.

Prophet Saleh told them not to harm the camel or drink water from the drink-place on the day when the camel drank water. One day, a proud man killed the camel. A terrible earthquake shook their land and the people were destroyed. Prophet Saleh (A.S.) and his followers were saved. Do you see how Allah destroys the wicked and helps and saves true Muslims?



CAN YOU REMEMBER?

1. *Did Allah forgive Prophet Adam (A.S.) and his wife Hawwa for disobeying Him?*

Yes, Allah forgave them.

2. *Why were Prophet Adam and Lady Hawwa sent to earth?*

Prophet Adam (A.S.) and Lady Hawwa were sent to earth as part of a great plan of Allah to keep mankind on earth to test them if they did good or bad deeds, and to give them heaven or hell according to their deeds.

Fill in the blanks.

1. Prophet Hood was sent to the
2. Prophet Saleh was sent to the
3. The Samud carved (mountains/skies)
4. Allah destroys the and helps and saves

MORALS

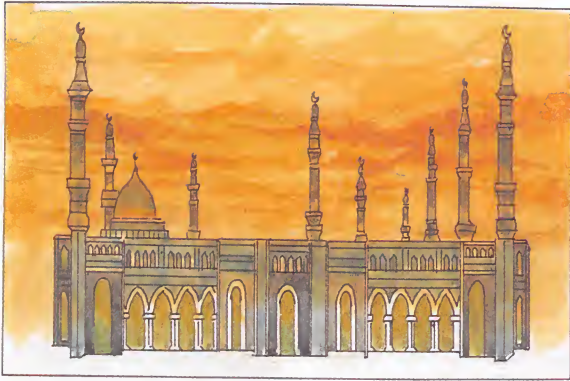
1. Shahida knows that Allah destroys the wicked and always helps and saves the Muslims. Suddenly, she hears that many Muslims are trapped and killed in an earthquake. She wonders why they were not helped or saved. She thinks, “Perhaps they were not good, true Muslims,” Later, she came to know that those Muslims never prayed and did not follow the Quran fully. Their women did not observe ‘*Hejab*’ and they did not work hard to do good deeds. Is Shahida right in thinking that “Perhaps they were not good, true Muslims”?
2. Many Muslim countries were attacked and bombed. Thousands of Muslims died. Thousands of them were made prisoners. They were defeated. The Non-Muslims won. These Muslims did not pray, did not read and follow the Quran. Why did Allah not save them?



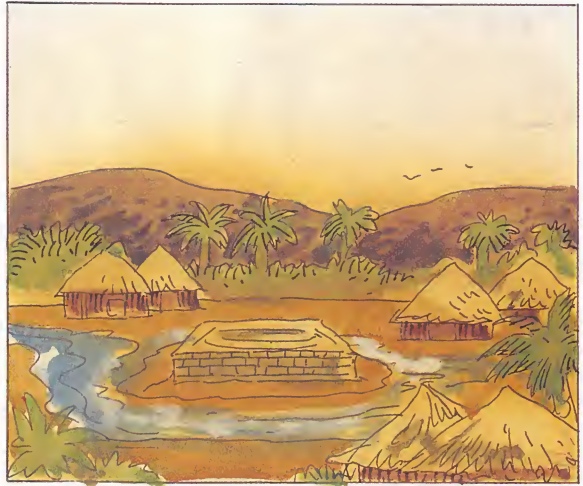
King Faisal Mosque, Islamabad

47. THE STORY OF MADINA

1. Long ago, in ancient Arabia, there were many old towns like Basra, Shiloh, Eloth, Magan, Dilmun, Dedan, Tadmur, Bakka (Makkah) and Yasrib. Of these, Yasrib was a small town. .



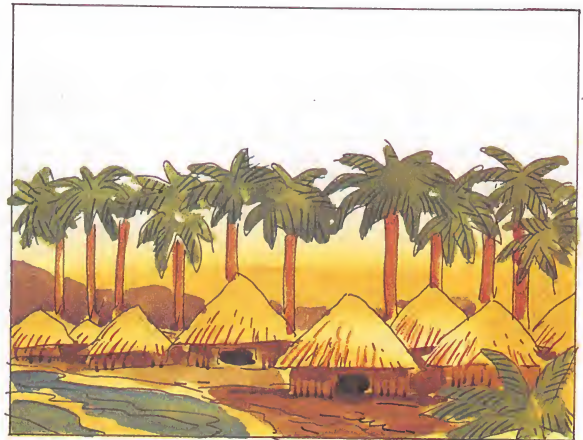
2. Many tribes lived in Yasrib. The Os and Khazraj tribes of Yemen came here when the dam of Yemen burst and flooded their homes there.



3. The people of Yasrib worshipped idols long back. Date palms grew richly here. The people made houses of mud and date palms.



4. The People of Yasrib heard about Prophet Muhammad's (S.A.W.) teachings. They went to meet him secretly near Makkah at Aqaba. They accepted Islam and promised to help him . This was called the *Bayt-Aqaba-Oola* (First Aqaba Pledge). They were now called Ansaar or helpers .



5. The next year, the people of Yasrib came again and met the Prophet secretly near Makkah again at Aqaba. They invited him to come to Yasrib and promised to support him. This was called the *Bayt-Aqaba-Saani* (Second Aqaba Pledge).



6. Yasrib was a lucky town because the Prophet (S.A.W.) came to live here after he left Makkah. Now, Yasrib was called the City of the Prophet or *Madinatunnabi*. Later, it was simply called Madina. The people welcomed him with a song of welcome.



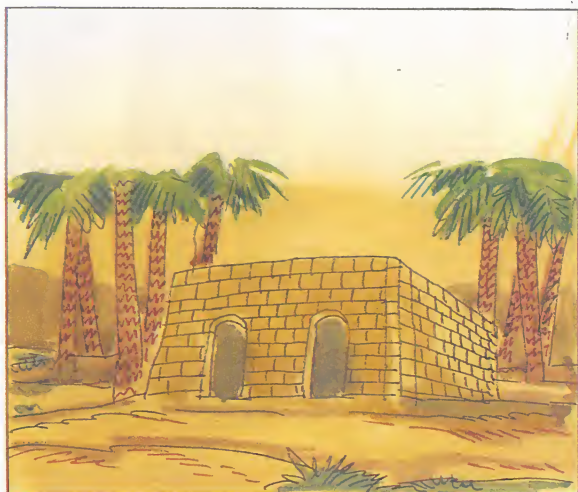
7. The Prophet first built the *Masjid-Qada* outside Madina.



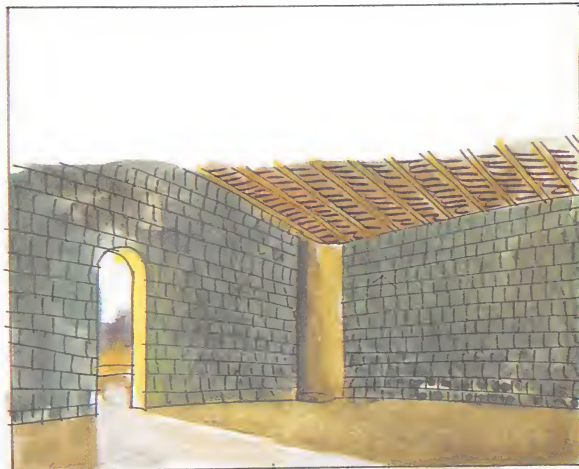
8. In Madina, the first thing the Prophet built was the *Masjid- Nabwi* in 622 AD. It was made of mud bricks, date branches, leaves and trunks of trees.



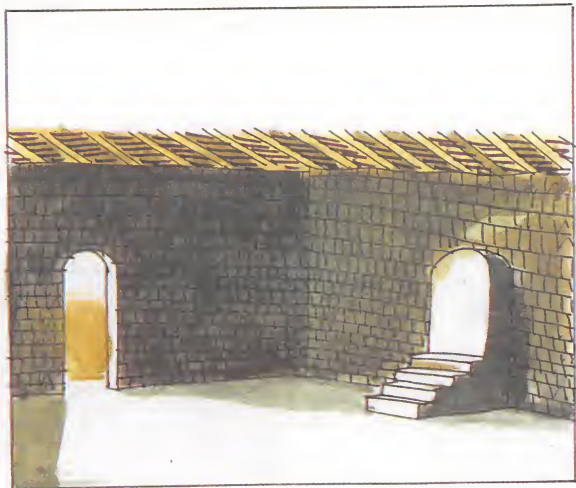
9. A small room called Suffa was built adjoining the mosque. Those homeless men who left Makkah to join the Prophet, stayed here. They learned about Islam here. Suffa became the first school of Islam in Madina.



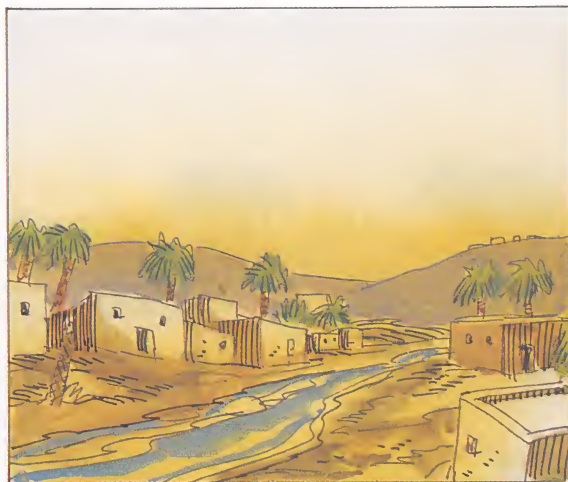
10. In *Masjid- Nabwi*, there is a special pillar called *Sutoon-e-Taubah* or Pillar of Taubah . A *Sahabi* had repented for a mistake and had tied himself to it.



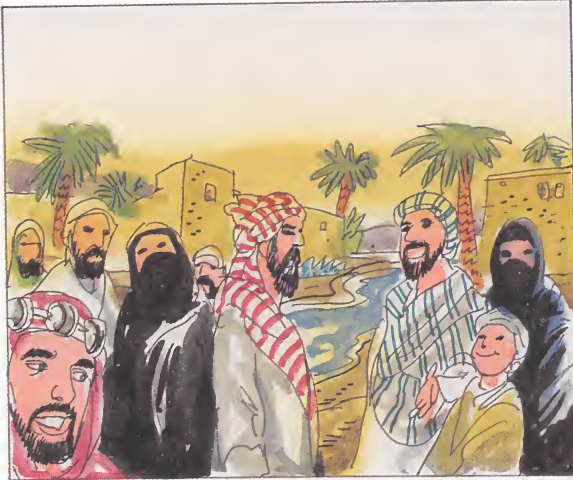
11. Inside the mosque, the area between Lady Ayesha's (RA) room and the Prophet's *mimber* (Pulpit) is called *Riazul Jannah* or Garden of heaven .



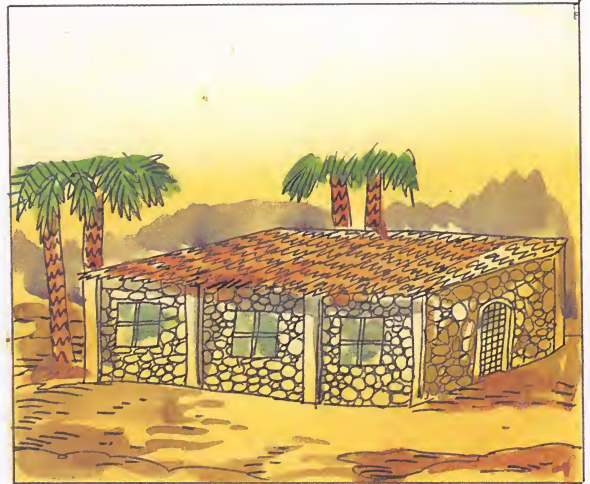
12. Madina was sometimes called *Tayba* or *Tayyaba* (Pure) by the Prophet (S.A.W.). Soon, Madina developed into a big town. Everyone came here because of the Prophet (S.A.W.).



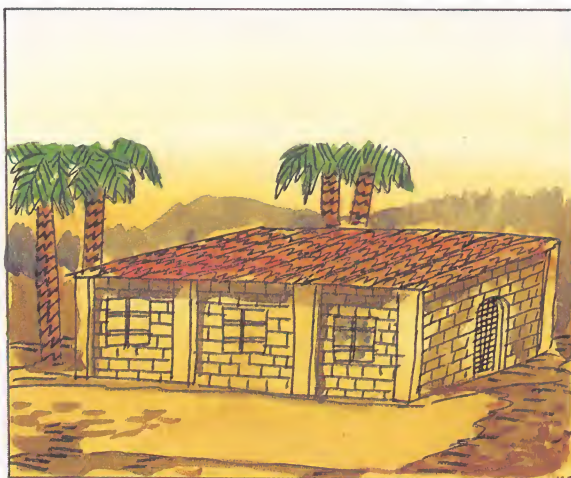
13. The people were healthy in Madina. The Prophet (S.A.W.) said, There is cure in the air of Madina. The people were also kinder and gentler than the people of Makkah.



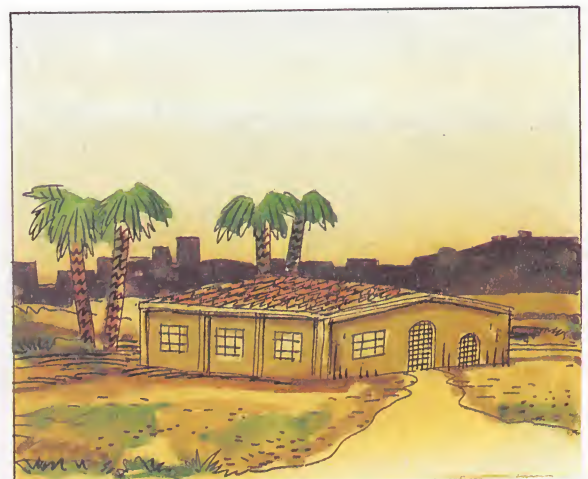
14. When the Prophet (S.A.W.) died, he was buried in his wife Ayesha's (RA) room. After him, Caliph Abu Bakr too was buried next to him.



15. Caliph Omar (RA) extended the *Masjid- Nabwi* so that more people could pray in it. He was the first to do this. When he died, he too was buried next to the Prophet (S.A.W.).



16. After some years, Caliph Walid enlarged the *Masjid- Nabwi* still further. He included Lady Ayesha's room and the graves of the Prophet (S.A.W.), Caliphs Abu Bakr and Omar inside the mosque.



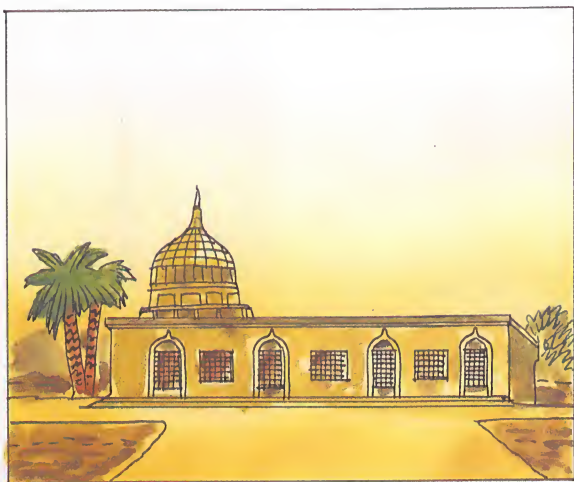
17. After some time, Caliph Al-Mahdi repaired and extended the mosque. Now, thousands of people could pray in it. A Small dome was built by Sultan Qetbai above the Prophet's grave.



18. Later, the Ottoman Turkish king Sultan Mahmud II built the famous green dome called *Gumbad-e-Khizra* above the Prophet's grave in 1813. The old dome was removed.



19. The Ottoman Turkish Sultans built beautiful arches and striped pillars in the mosque. They enlarged the mosque further. We can still see their pillars there.



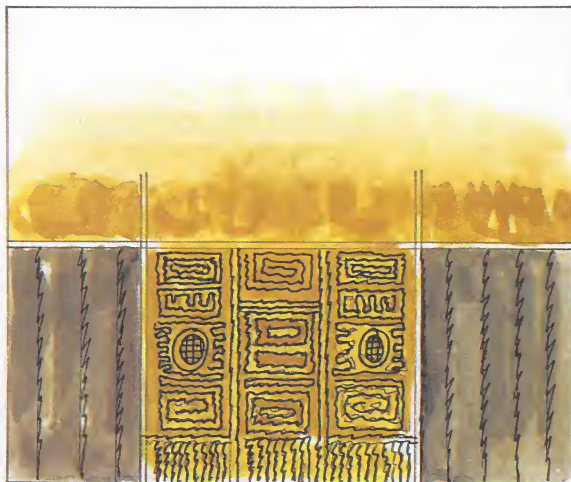
20. In 1951, the *Masjid- Nabwi* was again extended by Saudi king Shah Abdul Azeez.



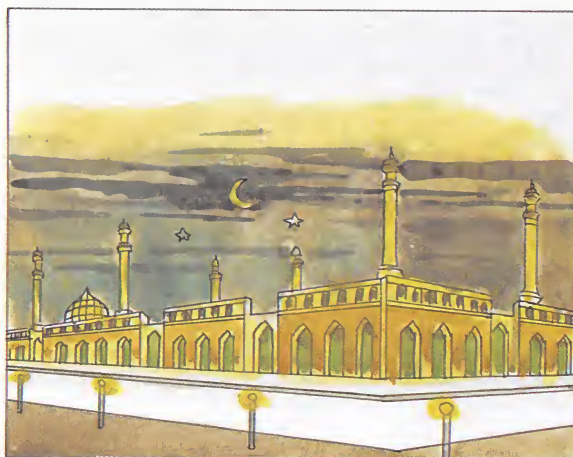
21. In 1984, Saudi King Shah Fahd extended the mosque further. Many new minarets and doors were built. New tracery was added to the Prophet's chamber.



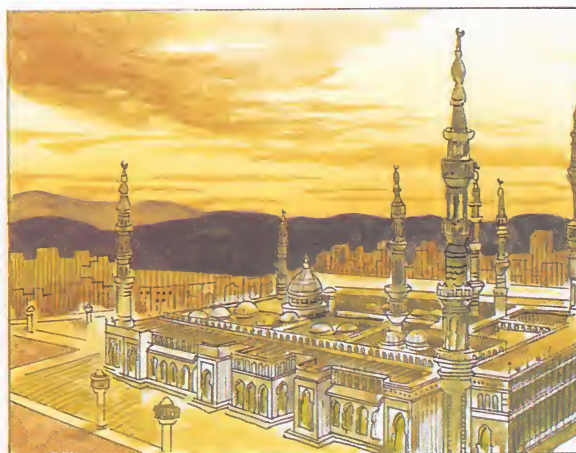
22. Here is the tracery outside the Prophet's grave.



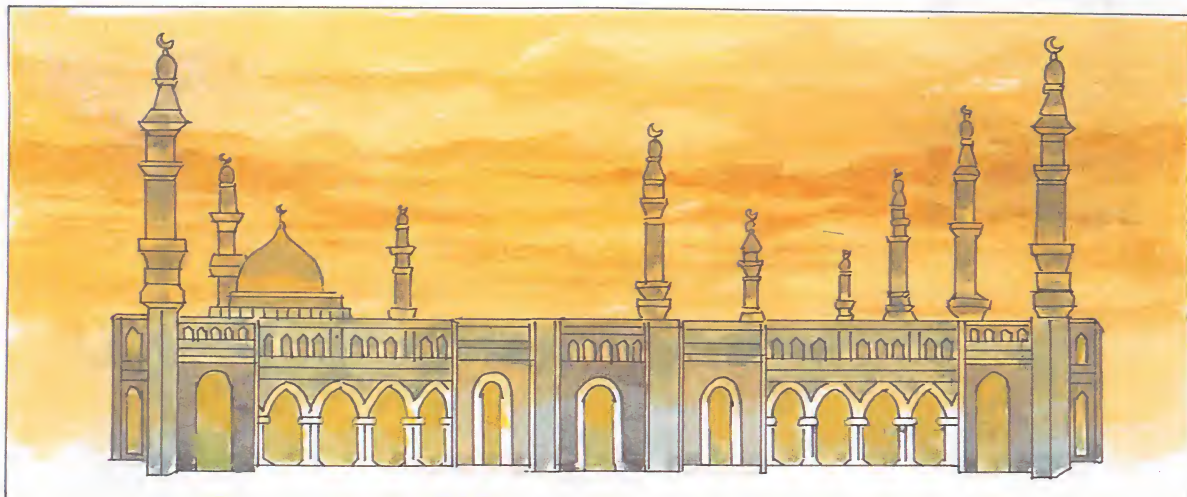
23. Today, we can see moving domes and moving umbrellas on the *Masjid-Nabwi*. They can be moved at will to protect from sun and wind.



24. Today, Madina is a modern and beautiful city. It has clean, shining roads, tall buildings, hospitals, schools, colleges, markets, banks and many hotels to host the pilgrims who come here.



25. *Masjid- Nabwi* is fully air-conditioned. Nearly 7 lakh people can pray in it at a time. It has 10 minarets, 81 doors and 27 electronically movable umbrella.



26. Just behind the Masjid-Nabwi is the graveyard called *Jannatul-Baqee* . Caliph Osman, Lady Ayesha (RA) and many *Sahabah* and *Sahabiyaat* are buried here.

27. Madina, the City of the Prophet (S.A.W.), is one night s journey from Makkah by road. According to hadees, no harm will ever come to the cities of Makkah and Madina.





48. UNDERSTANDING THE QURAN

| | URDU | ARABIC |
|----------------------------------|-------------------------------------|----------------|
| 1. Never | کبھی بھی - ہمیشہ - ہرگز نہیں | ۱ اَبَدًا |
| 2. Ibrahim Name of prophet | حضرت ابراہیم علیہ السلام نام پیغمبر | ۲ اِبْرٰہِیْم |
| 3. His father | اُس کے والد۔ اُس کے باپ سے | ۳ لِاَبِیْہِ |
| 4. Our fathers | ہمارے باپوں - ہمارے اجداد | ۴ اَبَاءُنَا |
| 5. Your fathers | تمہارے باپوں، تمہارے اجداد | ۵ اَبَاؤُكُمْ |
| 6. Our fathers | ہمارے باپوں، ہمارے اجداد | ۶ اَبَاؤُنَا |
| 7. You commit, You come | تم مرتکب ہوتے ہو۔ تم آتے ہو | ۷ تَاْتُوْنَ |
| 8. Comes to them or Will come | اُن کے پاس آتا ہے یا آئے گا | ۸ تَاْتِیْہِمْ |
| 9. He brings, or Will bring | لاتا ہے یا لائے گا | ۹ یَاتِ |
| 10. Comes or Will come | آتا ہے - آئے گا | ۱۰ یَاتِیْ |

| | | |
|---|-------------------------------|-----------------|
| 11. Reaches them, Or Will reach them | اُن کے پاس آتا ہے یا آئے گا | يَاۡتِيهِمْ ۱۱ |
| 12. Comes or bring | آؤ (امر)، آتوا (ب- لاؤ (امر) | اَتُوا ۱۲ |
| 13. Gave them | اُن کو دیا | اَتٰهُمْ ۱۳ |
| 14. We gave | ہم نے دیا | اَتَيْنَا ۱۴ |
| 15. We gave him | ہم نے اُس کو دیا | اَتَيْنٰهُ ۱۵ |
| 16. We gave them | ہم نے اُن کو دیا | اَتَيْنٰهُمْ ۱۶ |
| 17. You give (Imperative) | تم دے دو (امر) | اَتُوا ۱۷ |
| 18. They were given | اُن کو دیا گیا یا دی گئی | اُوتُوا ۱۸ |
| 19. He was given | اُس کو دیا گیا | اُوتِيَ ۱۹ |
| 20. Sin | گناہ | اِثْم ۲۰ |
| 21. Sin | گناہ | اِثْمًا ۲۱ |
| 22. Wages | ثواب، بدلہ، اجرت، مزدوری، صلہ | اَجْر ۲۲ |
| 23. Reward | ثواب - انعام | اَجْرًا ۲۳ |
| 24. Their reward Their Wages | اُن کا اجر - اُن کی مزدوری | اَجْرُهُمْ ۲۴ |
| 25. Fixed period | وقت مقررہ، مدتِ معینہ، میعاد | اَجَل ۲۵ |

| | | |
|----------------------------------|---|--------------------|
| 26. One, any | ایک، کوئی | أَحَدًا ۲۶ |
| 27. Anybody, somebody | کوئی، کسی | أَحَد ۲۷ |
| 28. He caught, he took | وہ پکڑا - وہ لیا | أَخَذَ ۲۸ |
| 29. Seized them | پکڑا ان کو | أَخَذَ تَهُمَ ۲۹ |
| 30. We took, We caught | ہم نے لیا - ہم نے پکڑا | أَخَذْنَا ۳۰ |
| 31. Has taken, Caught | یا - پکڑا | إِتَّخَذَ ۳۱ |
| 32. They took, They adopted | وہ پکڑے | إِتَّخَذُوا ۳۲ |
| 33. You adopted | تم پکڑتے ہو یا تم اپناتے ہو | تَتَّخِذُوا ۳۳ |
| 34. Do not adopt, Do not Catch | مت اپناؤ، مت پکڑو | لَا تَتَّخِذُوا ۳۴ |
| 35. Take, Render Take to them | (معبود) بناتا ہے - پکڑتا ہے - قرار دیتا ہے - | يَتَّخِذَ ۳۵ |
| 36. Other | دوسرا - دوسری | الْآخَر ۳۶ |
| 37. Other | دوسرے | آخَرِينَ ۳۷ |
| 38. Other | دوسری | أُخْرَى ۳۸ |
| 39. Next, Following, Coming | آنے والا - آئندہ | الْآخِر ۳۹ |
| 40. Next, Following, Coming | آنے والے | الْآخِرِينَ ۴۰ |

| | | | |
|-----|-------------------------|---|------------------|
| 41. | Here after | آخرت - آنے والی | الْآخِرَةِ ۴۱ |
| 42. | His Brother | اُس کا بھائی | اَخِيهِ ۴۲ |
| 43. | Adam, Name of prophet | حضرت آدم علیہ السلام نبی کا نام | اَدَمَ ۴۳ |
| 44. | Command, Permission | پہچم، اجازت سے | بِاِذْنِ ۴۴ |
| 45. | With his permission | اس کی اجازت سے | بِاِذْنِهِ ۴۵ |
| 46. | Earth | ازمین | اَلْاَرْضِ ۴۶ |
| 47. | Earth | زمین | اَلْاَرْضِ ۴۷ |
| 48. | Earth | زمین | اَلْاَرْضِ ۴۸ |
| 49. | Ummah of Prophet Moosa | نام قوم - حضرت موسیٰ علیہ السلام کی امت | اِسْرَآءِیْلَ ۴۹ |
| 50. | Ismail, name of prophet | نام پیغمبر - حضرت اسماعیل علیہ السلام | اِسْمَاعِیْلَ ۵۰ |
| 51. | Eat | کھاؤ۔ لائنا کلو تم مت کھاؤ | تَاْكُلُوْا ۵۱ |
| 52. | You eat or will eat | تم کھاتے ہو یا کھاؤ گے | تَاْكُلُوْنَ ۵۲ |
| 53. | They eat | وہ کھاتے ہیں | يَاْكُلُوْنَ ۵۳ |
| 54. | You eat (imperative) | تم کھاؤ | كُلُوْا ۵۴ |

| | | | | |
|-----|-----------------------------|-------------------------|------------|----|
| 55. | Those women who | وہ عورتیں جو | الَّتِي | ۵۵ |
| 56. | Painful | دردناک | أَلِيم | ۵۶ |
| 57. | Painful | دردناک | أَلِيمَا | ۵۷ |
| 58. | Object of worship | معبود | إِلَه | ۵۸ |
| 59. | Object of worship | معبود | إِلَہَا | ۵۹ |
| 60. | Your God | تمہارا معبود | إِلَهُكُمْ | ۶۰ |
| 61. | Gods | إِلَہ کی جمع - معبوداں | الِهَاتِ | ۶۱ |
| 62. | Allah | اللہ - معبود حقیقی | اللہ | ۶۲ |
| 63. | Bounties | نعمتیں | الْأَاءِ | ۶۳ |
| 64. | I am commanded | مجھے حکم دیا گیا | أُمِرْتُ | ۶۴ |
| 65. | Command, Affairs | حکم - کام | الْأَمْر | ۶۵ |
| 66. | Our Command | ہمارا حکم - ہمارا کام | أَمْرِنَا | ۶۶ |
| 67. | His Command | اُس کا حکم - اُس کا کام | أَمْرُهُ | ۶۷ |
| 68. | Their Command, Their Affair | اُن کا حکم، اُن کا کام | أَمْرُهُمْ | ۶۸ |

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| 69. | Commands, Affairs | احکام - کام | ۶۹ | أَلَامُور |
| 70. | His brother, His abode | اُس کی ماں، اُس کا ٹھکانا | ۷۰ | أُمَّهْ |
| 71. | People (<i>Ummat</i>) | اُمت ، قوم | ۷۱ | أُمَّة |
| 72. | People (<i>Ummats</i>) | اُمّتیں - اقوام | ۷۲ | أُمَم |
| 73. | Accepted <i>Iman</i> | ایمان لایا | ۷۳ | أَمَنَ |
| 74. | You accepted <i>Iman</i> | تم ایمان لائے | ۷۴ | أَمَنْتُمْ |
| 75. | We accepted <i>Iman</i> | ہم ایمان لائے | ۷۵ | أَمَنَّا |
| 76. | They accepted <i>Iman</i> | وہ ایمان لائے | ۷۶ | أَمَنُوا |
| 77. | Accept <i>Iman</i> | تم ایمان لاؤ (امر) | ۷۷ | تُؤْمِنُوا |
| 78. | We accept <i>Iman</i> , or Will accept | ہم ایمان لاتے ہیں یا لائیں گے | ۷۸ | نُؤْمِنُ |
| 79. | He accepts <i>Iman</i> , or Will accept | وہ ایمان لاتا ہے یا لائے گا | ۷۹ | يُؤْمِنُ |
| 80. | They accept <i>Iman</i> or Will accept | وہ ایمان لاتے ہیں یا لائیں گے | ۸۰ | يُؤْمِنُوا |
| 81. | You accept <i>Iman</i> | ایمان لاؤ | ۸۱ | أَمِنُوا |
| 82. | Trustworthy, Faithful <i>Iman</i> | امانت دار | ۸۲ | أَمِين |

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